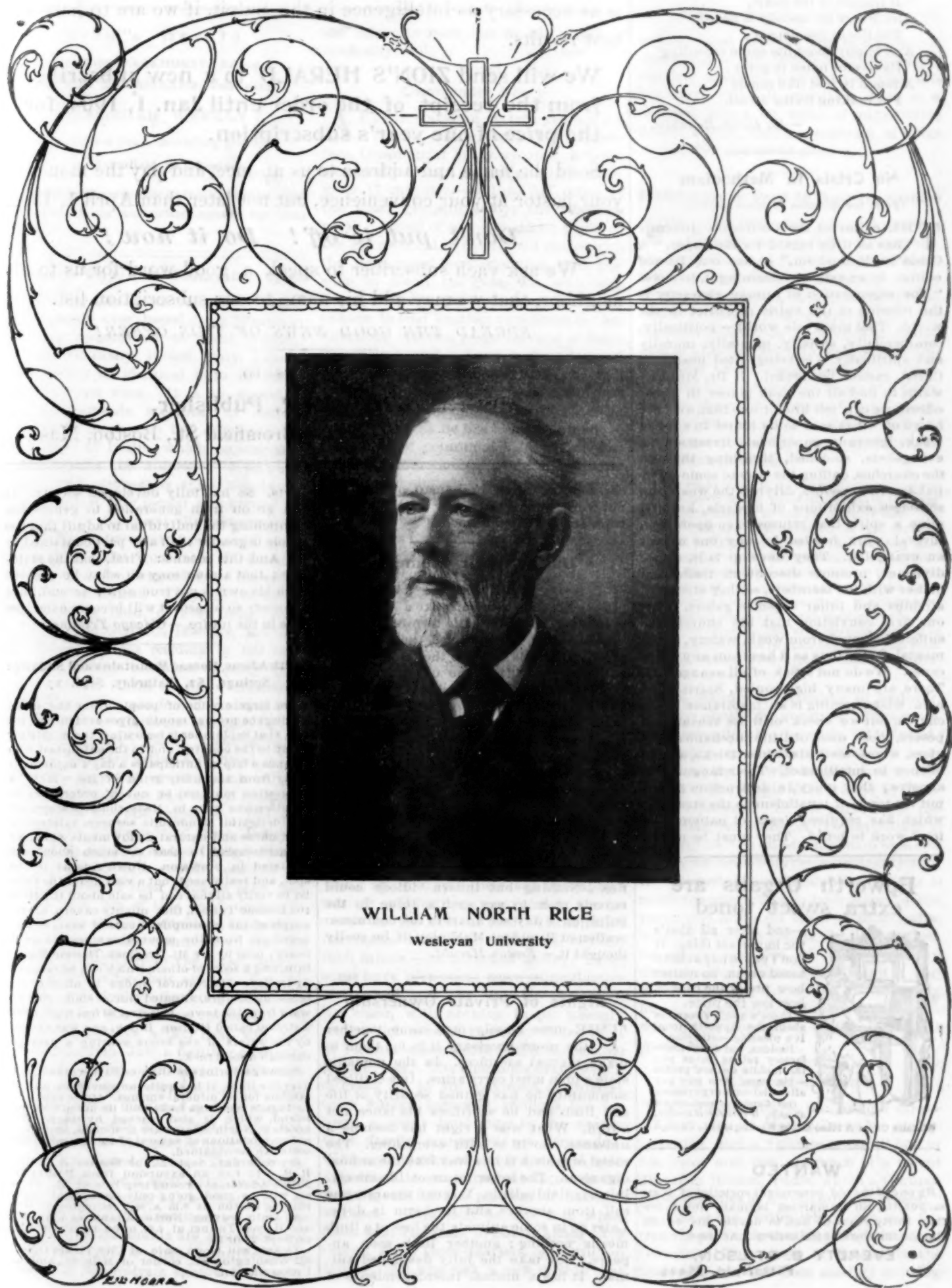


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Zion's Herald

WEDNESDAY, SEPTEMBER 24, 1902



WILLIAM NORTH RICE
Wesleyan University

Sunshine and Music

A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light
And drives the clouds away;
The soul grows glad that hears it
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
And where its melody is heard,
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music
For making living sweet.

— St. Louis Republic.

No Crisis in Methodism

[From the Michigan Christian Advocate.]

THE editor of the *California Advocate* has as little regard for the paper, "A Crisis in Methodism," as has our Boston editor. In an article concerning it, he says: "The regeneration of human character is the mission of the Spirit of Christ in the world. That the whole world — politically, commercially, socially, mentally, morally and spiritually — is being lifted nearer to Christ, cannot be denied. If Dr. Munhall wants to find all the weak places in Methodism, we can tell him of one that we once heard of. It is said to be found in a lot of weak, ignorant, superficial, irresponsible evangelists, so-called, thrashing through the churches, cuffing the ears of some good but sensitive people, driving the weak into senseless exhibitions of hysteria, keeping alive a spirit that refuses to co-operate in revival work headed by any one except an evangelist. They develop fads, create divisions, promote discontent, trade and dicker with the members, selling stocks in airships and lunar schemes galore. It is our firm conviction that the church has suffered as much from weak, watery, sentimental evangelists as it has from any other cause. We do not speak of all evangelists. There are many high-souled, Spirit-filled men, whose coming is an inspiration to the church, but we speak of those sensational posers, those men of little mechanical devices, whose methods, whose tricks, are an offence to intelligence. Their language is abusive; they glory in destruction; they put the torch of fanaticism to the structure which has required years of patient pastoral work to build. They must be engin-

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GEO. E. WHITAKER, Publisher,

36 Bromfield St., Boston, Mass.

eer, conductor and brakeman, or they will not work, and usually they ditch the whole train and take to the woods."

Out of Their Element

IT is suggested that the reason why clergymen so often make a bad botch of it when they undertake to mingle in the discussion of controverted questions in public affairs is because they are so little at home there. It is the old story of the shoemaker sticking to his last. But once in a while we find a clergyman who seems to have a native deficiency in what may be regarded as common sense; in other words, in appreciation of what is common discretion and common propriety. This was true of the clergyman who told President Roosevelt to his face last Sunday in effect that the assassination of President McKinley had been overruled for good because the nation had obtained a better President than he in the present occupant of the office. Nothing but inborn idiocy could move a man to say such a thing in the pulpit on a day set apart to the commemoration of President McKinley, if he really thought it. — *Boston Herald*.

Rights of Private Ownership

THE more closely men come together the more necessary it is for them to make mutual sacrifices. In the nomadic state a man must carry arms. In a civilized community he has gained security of life and limb and he sacrifices his lance and sword. What was a right has become a nuisance. So it is with everything. The social organism is in a way like the animal organism. The lower forms of life are cellular, individualistic. You can separate one cell from another and no harm is done. Later on in some animals the loss of a limb means nothing; another limb soon appears. But take the fully developed animal. It has a mutual interdependence of

parts. So has fully developed society. It can go on from generation to generation compelling the individual to admit that the whole is greater than any part contained in it. And this means: First, that the statement that a man may do what he pleases with his own is not true now; second, that if society so pleases it will become even less true in the future. — *Chicago Tribune*.

North Adams, Hoosac Mountains and Sadawga Springs, \$2, Saturday, Sept. 27

The large exodus of people from the cities during the present month gives evidence of the fact that September is becoming the month for a trip to the country, and to the enthusiast who intends a trip or anticipates a day's enjoyment away from the noisy grind of the "Hub," a suggestion may not be out of order. Let us mention one spot in Massachusetts where all the delightful panoramic scenery, interesting landmarks and natural endowments which we are accustomed to hear so much about are scattered in profusion. North Adams is the spot, and really needs but a visit from the tourist to verify all that can be said about it. Here the Hoosac Tunnel, that mighty cavern, an example of the accomplishments of man, is hallowed out from the mountains whose name it bears; near by are Mt. Greylock, Hoosac Mountain, and a score of others which can be reached by trolley. The Natural Bridge is another interesting feature, situated but a short ride or walk from the town. It is over 60 feet high, over a stream called Hudson Brook, and was caused by the waters of the brook wearing a passage through a solid rock.

Sadawga Springs is situated in Vermont just over the line. It has quite an elevation, and is famous for its mineral springs. Quite near the springs is Sadawga Lake and its noted floating island, which is also reached by stage. The hotels at North Adams are first-class, and good accommodations at several of these near-by resorts can be obtained.

On Saturday, Sept. 27, the Boston & Maine R. R. will run an excursion from Boston to North Adams, at a round trip rate of \$2. Tickets will be good going only on special train leaving Boston at 8.15 A. M.; returning on special train leaving North Adams at 4.25 P. M., and Hoosac Tunnel at 4.40, or on regular trains on Sept. 28 or 29.

Tickets will be on sale at City Ticket Office, 322 Washington St., corner of Milk St., and at Union Station.

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Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Secretary Hay and Roumanian Jews

ONE of the most remarkable state papers ever issued from Washington was transmitted to Great Britain, France, Germany, Russia, Italy, Austria and Turkey in identical form by Secretary Hay last week. It is an appeal to the governments specified to compel Roumania to observe the stipulations of the Treaty of Berlin, which require that in Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights. This guarantee of equality has been utterly disregarded so far as the Jews are concerned. They are prohibited from owning land, or even from cultivating it as common laborers, and are also debarred from residing in the rural districts. Many branches of petty trade are closed to them in the overcrowded cities where they are forced to dwell and engage in the desperate struggle for existence against great disadvantages. Even as ordinary artisans or hired laborers they may find employment only in the proportion of one Jew to two Roumanians under any one employer. The consequence is, thousands of these Jews are seeking an asylum in the United States. They come to this country unfitted by the conditions of their exile to take part in the new life of this land under circumstances either profitable to themselves or beneficial to the community; they are objects of charity from the outset, and for a long time after their arrival. For this reason, principally, Secretary Hay has called upon the Powers responsible for Roumania to take action that will give the Roumanian Jew a fighting chance to make a living. He says; "Whether consciously and of purpose or not, these helpless people, burdened and spurned by their native land, are forced by the sovereign power of Roumania upon the charity of the United States. This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against the result-

ant injury to itself, but in the name of humanity.

Commander Peary

AFTER spending sixteen years of his life in Arctic study and exploration, Commander Peary reached a point technically known as north latitude 84 degrees 17 minutes — within 343 miles of the Pole. He still enjoys the "farthest north" record of any American explorer. He has returned to the United States with the deep-rooted conviction that it is possible to reach the Pole, but with slim hopes that he will ever again have the chance to lead another expedition in that direction. His five years' leave of absence has expired, and as there is great demand for civil engineers in the navy, he will probably be required to resume the performance of his regular duties. Since he last went north he has been advanced to the grade of commander in the regular order of promotion. During his explorations he rounded the upper shore of Greenland, and thinks that island the most northerly land in the world. He re-charted the Cape York and Whale Sound region, also Princess Marie Bay in the Ellesmere region.

Crisis in Australia

THE statesmen and economists of Australia are becoming alarmed over the steady stream of emigration from that commonwealth to South Africa. Hundreds of promising young men have departed for the "pastures new." They could not endure the business and industrial depression at home, which, it is claimed, has resulted from the interference of the colonies in the South African war. No matter what the cause, the fact is becoming disagreeably prominent that the workingmen of Australia are badly off. Many are idle, and their lack of employment is still further aggravated by the increase in the cost of food. Hitherto all the States have been living far beyond their means — on borrowed money. Large sums have been spent upon unproductive works, and now the time for settlement has come, with nothing in the treasury with which to meet the bills. The deficit in Victoria alone amounted to \$20,000,000 for one year. The enormous drain which is going on in the payment of interest upon foreign borrowed millions has become a great hindrance to the States. Most drastic economies are demanded. With a population of barely 4,000,000, each individual is an important factor in the working out of the problem of national finances. Especially is this true when those who emigrate to South Africa have carried away three-quarters of a million dollars. All who seek a new start in that

country must have at least \$500 each. If something is not done to stop the exodus, the few thousand unfortunates who cannot leave will fall unwilling heirs to a deserted island, an array of unprofitable public works, and a mountain of debts which they can never pay.

Prohibition in Peril in New Hampshire

FOLLOWING close upon the action of the Republican Party of Vermont, the Republicans of New Hampshire have taken a strong stand in favor of a change of the laws relating to the control of the liquor business. The entire subject was earnestly debated in the State convention held at Concord, Sept. 17, and despite vigorous and impassioned speeches in opposition by Hon. Daniel C. Remick, former Senator Henry W. Blair and ex-Governor Goodell, the convention adopted the following resolution, by a large majority, as part of the platform:

"We recognize the unsatisfactory municipal conditions in many parts of the State relating to the enforcement of the prohibitory law. We believe that the best interests of our citizens demand essential changes in the law, but that the details of such changes should be fully discussed and carefully considered by the representatives of the people to be elected next November with that end in view. We, therefore, recommend that at the next session of the Legislature in January, 1903, all questions relating to liquor legislation be re-examined, and that such laws be enacted as will more effectually promote temperance."

Hon. Nahum J. Bachelder, of Andover, was the choice for governor. In accepting the nomination, he said: "If elected, my policy on the much-discussed temperance question will be governed by the desires of the people as expressed by their representatives." In the parlance of the politicians the action of the convention is a "straddle" — an attempt to please the radical advocates of license without losing the support of prohibitionists. There is much dissatisfaction in both wings of the party, and although there is little probability of a bolter entering the field against the regular nominee, Mr. Bachelder may discover, like General McCullough of Vermont, that the disposition of the party leaders to repudiate the prohibitory law will not be conducive to his election as governor.

A "Champagne Speech"

M. PELLETAN, the French Minister of Marine, may be an ex-journalist and a "phrase-maker," but in his frank and free utterance at a recent dinner in Bizerta, Tunis, which a German paper ridicules as a "champagne speech," he told some truths which are not extremely palatable to either Englishmen or Germans. The power of France in the Mediterranean has been steadily growing

for years, until now in Toulon and Bizerta, two fortresses on the north and south sides of the western Mediterranean respectively, she possesses strongholds that closely rival Gibraltar and Malta. Bizerta has one of the finest roadsteads in the world, defended by powerful forts, and abundantly able to accommodate an entire French squadron. At the same time estimates as to the relative strength of naval armaments are very hazardous, short of the occurrence of actual war conditions, which will demonstrate how thoroughly and pitilessly one nation can destroy another. It is a question not simply of number of ships, but also of quality of armaments and of skill of seamen. The vessels of a whole French fleet might indeed ride at anchor within the quiet roadstead of Bizerta until their steel hulls rusted like old kettles if a slightly superior British squadron bottled them up there. No war of the future will be settled chiefly by defensive positions. The result will be decided by preponderance of aggressive forces. In mass and quality of the latter Great Britain now appears to have the superiority. But how long she will keep the lead, none can say.

American Priests for the Philippines

IT appears that the authorities of the Roman Catholic Church are taking steps to substitute American priests for the Spaniards in the Philippines, in compliance with the desires of the American Government. Most Rev. Thos. Rodriguez, C. S. A., prior general of the Order of St. Augustine, the order most numerously represented in the Philippines, is in the United States for that purpose. Two Americans have been selected, who will go to Manila at once—Rev. J. O'Mahoney, of Andover, and Rev. J. McErlain, of Villa Nova College. Rev. Martin J. Geraghty, provincial of the order in America, states that the appointments are merely tentative. "Their mission is a test," he says, "for it depends on the success with which they meet whether or not others will follow." Already about a dozen Augustinians have volunteered to go to the Philippines in case they are needed.

Coal Fields of the World

SINCE the fuel problem has become such a burning issue in American life, as a result of the coal strike, considerable attention has been given to a re-examination of the area of the coal lands of the entire world. It is assumed that there will come a time when the last pound of coal will be taken from the ground, and the question is: What will mankind do for fuel when that time arrives? Mention is made elsewhere of the various substitutes for coal which are being brought into use by a pressing necessity, but our concern here is with the visible supply of coal. Experts estimate that the coal-fields of China, Japan, Great Britain, Germany, Russia and India, contain apparently 303,000,000,000 tons, which will last for four hundred and fifty years at the present rate of consumption. The supply in the United States and Canada, added to that in other parts of the world, would enable the human race to rely on coal for fuel for a thousand years. In ordinary times the

United States leads in the production of coal, and previous to the strike was beginning to build up a splendid coal trade abroad. England stands next as a producer, and in the present stress is actually sending coal to the United States and selling it for \$6.50 per ton. The school board of Philadelphia has contracted with an English merchant to furnish a supply for the winter at that price.

Cruiser Des Moines Launched

ANOTHER vessel was added to the navy of the United States on Saturday by the launching of the protected cruiser "Des Moines" from the yard of the Fore River Ship and Engine Co., Quincy. The "Des Moines" was designed by Admiral Hichborn, and is of the medium-sized type. It is not intended that she shall be a racer or a battleship. She is planned to combine a fair rate of speed, a moderate but formidable armament, good seagoing qualities, and coal endurance rather above the average. The dimensions are: Length, 308 feet 9 inches; beam, 44 feet; draft, 15 feet 9 inches; speed, 16 1-2 knots. The armament, when in place, will consist of ten 5-inch rapid-fire guns, eight 6-pounders, two 1-pounders, and four Colt automatic guns. There are accommodations for 450 men, although the regular crew is limited to 263, so that she can be used advantageously in carrying relief crews to foreign countries and similar service.

Disaster at Negro Convention

AN appalling disaster occurred during the session of the National Negro Baptist Convention at Birmingham, Ala., Friday evening, Sept. 19, in which 115 persons were killed in a panic caused by the fear of fire. Three thousand Negroes had packed into Shiloh Church to listen to an address by Booker T. Washington. Just as Mr. Washington finished speaking, an altercation arose between a delegate and the choir-leader. Some one cried, "There's a fight." Mistaking the word "fight" for "fire," the congregation arose *en masse* and started for the door. One of the ministers quickly mounted the rostrum and admonished the people to keep quiet, and motioned to his hearers to be seated. In their excitement they mistook "quiet" for a second alarm, and again rushed for the door. Once outside they fell headlong down the steps that led up to the entrance from the sidewalk, and in a few minutes persons were piled on each other to a height of ten feet. An examination of the bodies of the victims shows that very many of them died of suffocation.

Guarding the Isthmus of Panama

UNITED STATES warships and marines are guarding the railway across the Isthmus of Panama, and Secretary Moody is in readiness to increase the forces there now in case more ships or men are needed. All that this Government undertakes to do is to maintain free and uninterrupted transit from sea to sea. There will be no interference whatever in the struggle between the Colombians. Any transportation of Colombian troops which might contravene the provisions of the treaty requiring the United States to

keep the road open, will not be sanctioned. Large discretionary power has been committed to Commander H. C. McLean, of the "Cincinnati," who is in charge at Colon.

Speaker Henderson's Retirement

A POLITICAL sensation of international interest was caused by Hon. David B. Henderson, of Iowa, Speaker of the National House of Representatives, on Tuesday of last week, by his withdrawing from the race for Congress in the Third District after he had been nominated by acclamation for the eleventh term. His conduct has bewildered the national leaders of his party, who are searching everywhere for the real cause of his action. They are not satisfied with the explanation given by Mr. Henderson in his letter to the chairman of the notification committee, in which he says:

"Since my return to the district I have made a careful study as to the sentiment in the district and State, and I believe there is no little sentiment, and a growing sentiment, among Republicans, that I do not truly represent their views on the tariff question. Believing this condition to exist, and knowing that I do not agree with many of my people, that trusts, to which I am and have been opposed, can be cured, or the people benefited, by free trade, in whole or in part, I must decline to accept the nomination so generously and enthusiastically made."

It appears that Mr. Henderson decided upon this course without consulting any of his political friends either in Iowa or elsewhere. Governor A. B. Cummins says: "It is absolutely beyond all human comprehension. As late as Sunday he wrote me a letter discussing the campaign. I had four or five such letters from him within a week. In each of them he appeared confident of the result, and in no way indicated his feeling of disagreement with the party leaders." Mr. Henderson was present throughout the State convention which declared that the tariff is "the breeder of trusts," but offered no protest or dissent. It has been quite generally understood that he, in company with Senator Allison, favored tariff revision, but did not think the time opportune for the Republican Party to undertake legislation of that nature. His withdrawal, however, indicates a radical difference of opinion as to fundamental policy. In going behind the reasons he has given in his letter the trained political correspondents at Washington and elsewhere, whose scent for the ultimate truth is wonderfully keen, have concluded, knowing the man as they do, and understanding the political situation thoroughly, that Mr. Henderson retired, first, because he feared defeat in his district, and, secondly, because he feared that if elected to Congress the tariff-revision sentiment would be so strongly represented that he could not be re-elected Speaker. There is also a suspicion of personal animosity on his part, but it has not been definitely located. By this act of political suicide he has practically insured election of his Democratic opponent, ex-Governor Horace E. Boies, to Congress, from the Third District; has endangered the success of Republicans in two other districts; and has given the National Democratic party its coveted opportunity to regain control of the House of Representatives and later the presidency by precipitating the crisis over the

tariff question which the other leaders of the party have been exerting themselves to their utmost to prevent.

Crisis in the Republican Party

THE tariff crisis in the Republican party, which has been brought to a head by the action of Speaker Henderson, is the legitimate and inevitable result of the agitation against trusts which has been painfully acute during the past year. In Iowa and other Western States there is a strong and growing sentiment that the only effective way to curtail the power of the manufacturing trusts is to remove the tariff protection which shuts out foreign competition, and thus enables them to charge whatever they can force the public to pay. The advocates of this policy point to the rates on beef, iron, steel, sugar, machinery, farming implements, etc., as the real bulwark of the giant industries that have been built up in the several fields indicated. "Reduce the tariff," they say, "and the trusts will be disintegrated by international competition." Opposed to the revisionists are the advocates of trust regulation by federal law. President Roosevelt is the chief apostle of this policy. He is opposed by the powerful capitalistic combinations centering in Wall Street, who resent even the suggestion of government control. The senators, generally, support the President's plan, but they fear the consequences when the time comes to finance the presidential campaign. If the present course is pursued and Roosevelt is the Republican nominee, the campaign committee may have a hard time getting the large sums usually needed for the legitimate expenses of a presidential election. The money is ordinarily contributed by the interests most affected by the President's policy of trust regulation. Speaker Henderson now openly confesses, by his conduct, that in his judgment the tariff revision sentiment is so strong that it will be impossible for the high protectionist Republicans to retain the control of the lower house. This places the President in an awkward predicament and forces him to look defeat squarely in the face. If he fails to secure the election of a Congress that will pass a law for the regulation of trusts, his chances for election to the presidency will be exceedingly slim. On the other hand, his defeat will involve the injury of the trusts, and therefore the capitalists who are now bitterly opposed to him may be compelled to help him carry out his policy in order to avoid a worse fate at the hands of the tariff revisionists.

President Roosevelt in the West

THE first formal address delivered by the President during his Western itinerary was given in the presence of a great and enthusiastic audience in the Music Hall at Cincinnati last Saturday night. In it he again sounded the keynote of his policy regarding trusts by arguing against the repeal of tariff laws as a remedy. He declared that reduction of the tariff would injure the weak competitors of trusts and the American workingman more than the trusts themselves. From Cincinnati he went to Detroit, and thence to Indianapolis, where he is being enter-

tained at this writing. During the remainder of his tour he will visit Milwaukee, Minneapolis, St. Paul, Sioux City, Omaha, Topeka, Kansas City, Des Moines, St. Louis, Springfield (Ill.), Chicago, Cleveland, and Columbus (O.). The trip will be completed, barring accidents, on Oct. 6. It is very unusual for a President to engage in a campaign tour of this kind, and the personal friends of Roosevelt and the leaders of the party will breathe much easier when he is safely back in his home at Washington or Oyster Bay again.

Billions in the Banks

ONE of the most satisfactory statements that has been made for some time is the report by the Treasury Bureau of Statistics that the people of the United States have an aggregate of \$8,500,000,000 on deposit to the credit of private accounts in the banks of the country — an average of \$108 per capita. This is surely not an indication of poverty. The amount given is double what it was ten years ago, and three times as large as it was twenty years ago. It is interesting to note the kind of institutions in which this immense reserve fund is carried, as shown by the following summary:

National banks,	\$2,937,753,233
Savings banks,	2,597,094,580
State banks,	1,610,502,246
Loan and Trust Companies,	1,271,081,174
Private banks,	118,621,903
Total,	\$8,535,053,136

Quite naturally the Bureau could not even estimate the sum that is kept hidden away in safety deposit vaults by the peculiar people who have little confidence in banks. During the hard times which existed from 1890 to 1897 millions of dollars were withdrawn from deposit and placed in vaults where it was a dead loss to the public because it contracted the currency and yielded no returns in interest to the owners. With the restoration of confidence this money was brought out of the hiding-places and put into circulation again. As long as the volume of money is kept moving through the banks, there is little danger of a stringency.

New Remedy for Labor Troubles

IF a preacher had proposed it, the hard-headed business world would have laughed, but coming from Carroll D. Wright, United States commissioner of labor, himself a conservative man of affairs, the same business world pauses and gives respectful attention. In an address at the conference of employers, employees and economists, in session at Minneapolis, on Monday night, Mr. Wright swept aside law and arbitration and declared that "in religion we find the highest form of solution yet offered." Continuing, he said: "Next to religion comes constructive evolution — that evolution which believes in the potency of effort. The old struggle was for existence; the new struggle is for a wider spiritual margin. The application of this religious idea is the true solution of the labor problem. The whole question must be placed on an altruistic basis. This position reaches into the coming revival of religion, which shall hold in its power the church, indus-

try, commerce, and the whole social fabric."

EVENTS WORTH NOTING

BACK FROM THE ARCTICS. — Captain Sverdrup, the Arctic explorer, has returned from a four years' cruise in the "Fram." He made many interesting geographical discoveries, but did not reach the Pole.

NEW YORK REPUBLICANS. — The New York State Republican Convention is in session at Saratoga as we go to press. It is announced that the leaders have consented that President Roosevelt shall be endorsed.

FREE SILVER IN MEXICO. — The Mexican Government is studying the various phases of the production, circulation and consumption of silver with the expectation of changing from a silver to a gold monetary basis.

SEEKING NEW HOMES. — Large numbers of farmers whose homes are in the Middle and Eastern States are touring the West and Northwest in search of new locations. The excursion rates this autumn enable them to visit any locality in the far West from British Columbia to Arizona and New Mexico.

CROWN PRINCE OF SIAM. — The Crown Prince of Siam is expected to arrive in the United States early in October as the guest of the nation. Arrangements are being made at Washington to take him on a six weeks' tour during which every large industrial centre and the principal universities of the country will be visited.

QUEEN OF BELGIUM DEAD. — Marie Henriette, Queen of Belgium, died at Spa, Sept. 19. The Queen had suffered much in her life by the death and misfortunes of her loved ones and the unkindness of the King, and she was not inaptly called the "Queen of Sorrows." Her time was given principally to works of charity.

ENFORCING CRIMES ACT. — Four members of the United Irish League are on trial at Birr, King's County, Ireland, on the charge of intimidating shopkeepers into joining the League. Accusations against several other League leaders are being inquired into. A mass meeting of Nationalists was held at Wexford, Monday, to protest against the prosecutions.

GERMAN SOCIALISTS. — The German Social Democrats met in convention at Munich last week, 205 delegates being in attendance. Thirty-seven of the number are members of the Reichstag. Considerable feeling was manifested against the Poles, the president of the congress declaring that an independent Polish social organization would not be allowed in Germany.

STUDIES IN ECONOMICS. — A convention for the purpose of studying the economic and sociological aspects of the differences between capital and labor is in session in Minneapolis this week under the auspices of the Eight Hour League of that city. Dr. Cyrus Northrop, president of the University of Minnesota, is the chairman. Representative business men and labor leaders are the chief participants.

ANOTHER BOGUS MESSIAH. — London is greatly agitated over the startling pretensions of Arthur Piggott, who, as the leader of a strange religious sect, claims to be Christ. The indignation became so strong one evening last week that a guard of one hundred policemen was sent to protect the fanatic from the mob that gathered in the street near his church. Unlike other pretenders of this type, Piggott is seemingly a man of financial resources, dresses well, and lives in a fine house.

WORK THE LAW OF LIFE

THERE is no room in the American economic system for the idler. The worker is at a premium. A young man was once described as remarking: "I eats well; I drinks well; I sleeps well; but when I sees a bit of work, I trembles all over!" No one should thus tremble in the face of any task which Providence gives him to do. The burden of the message which President Roosevelt is now delivering over the country with almost a prophetic vehemence is this: Work is a law of life. Along with that he puts the truth that responsibility universally attaches itself *pari passu* to citizenship. Confront your task and accomplish it bravely with that help which the Almighty stands ever ready to give you.

WORST OF HERESIES

THE worst of all heresies is the heresy of the heart, the most perilous of all skepticism is the athelism of the affections. It is far worse to offend God with a sin than to deny Him in a syllogism. In his valuable book, "Religion in History and in Modern Life," Dr. Fairbairn gages the prevailing religious condition in modern society in these serious words: "It is not the theoretical unbelief of today that troubles me; it is its practical ungodliness. The worst denial is not the denial of the name of God, but of the reign of God." The heart is the pivotal point in the structure of the moral man. When the typical fool has said in his heart, "There is no God," it will not be long before he will be trying to say the same thing with what little brain he has. The great need of today is the conversion of the mass of the people to a life of vital godliness. Then such theoretic difficulties as may now seem to surround the intellectual conception of Christianity will fade away as mists before the rising sun.

THE PRISON CONGRESS

EVERY year the National Prison Association holds a five-days' meeting in some of the cities of the United States. It has been doing this for many years, and has numbered among its members nearly all the leading penologists, criminologists, and prison officials of note. Rutherford B. Hayes was its first president, Theodore Roosevelt was at one time its treasurer, and Charles Dudley Warner was for many years one of its leading officials. This year the meeting was held in Philadelphia. Next year it will be held in Louisville, Ky. As one of the results of a meeting in Tennessee some years ago a new penitentiary was erected, which, but for the meeting, would not have been in existence now. One of the objects of the Kentuckians in inviting it for next year was to create public sentiment for the erection of a much-needed prison in that State. Pennsylvania has the largest membership in the Association, but its strongest supporters are largely from the middle West. The great States of Ohio, Indiana and Illinois have not lagged behind the most progressive of the Eastern States in the work of prison reform, but have given the services of able men and appropriated very lib-

eral sums of money to the work. The work is wide-reaching, conservative, but thorough. The largest results in the matter of buildings is in prisons and reformatories; city and county jails have not kept pace with State institutions, and another generation will still find the jails and houses of detention in many places demanding sweeping improvements.

So far as we know, it is the only association that begins its sessions on Saturday night. That evening being given over to addresses of welcome from the governor and the mayor, with appropriate responses, the delegates all attend some church the next morning where a sermon is preached by the local pastor, and meetings are also held in several churches in the evening. This would lead one to suppose, as many do, that it is a religious meeting, but the fact is that few chaplains are in attendance, as a rule, and the religious character given to it is one of the most significant tributes to the value of religion in all reformatory work. The most successful wardens are the first to recognize and appreciate the work of a devoted minister of the Gospel, and, almost without exception, they prefer to have this work done by a minister regularly appointed for it. The prison evangelist is a welcome visitor in but very few prisons, in spite of claims with which regular pastors are everywhere familiar.

It has been one of the aims of the members of the Association to create and develop public sentiment in favor of wardens appointed solely on their merits, and without reference to any party. As the supply of this class of wardens is much below the demand, there is no difficulty in finding constant employment for them, no matter what their political opinions may be. They are a fine body of men as they come year after year to attend the annual meetings. One is proud to know such men. In the everlasting problem of the crime and the criminal, which is costing us \$600,000,000 a year, it is to the shame of the American people that they have committed its solution to so many men who did not possess the first requisites for the work. No one agency has contributed more to the increase of crime than this.

It occasions some surprise that at the late session in Philadelphia most of the members went by special train to a reformatory twenty miles from the city and spent Sunday afternoon in its inspection. It may seem a small matter to criticize this action, but it was not quite the example one would expect from such a body of men, among whom were many clergymen, and this is the only regret to be noted in connection with the meeting.

While, as a matter of course, the meetings each year take up the same subjects, for the most part, it is not often that some special emphasis is not placed on what seemed very familiar. The splendid institution which was visited on Sunday, which is claimed as the most complete in the world, brought up the subject of juvenile reformation, and kept it well at the front. There is a very strong undercurrent among the members that the American people are overdoing institutional work, and throwing on the public the duties of the citizen. Children have rights, quite as distinct and quite as im-

portant as their elders. A child has a right to a home. The family is the only true nursery, and the institutional child has tremendous disadvantages from the start. Economy, and the economics of family life, are unknown to him. He has no sense of the value of money and the cost of living. The father and mother, meeting with the children, as a committee of ways and means, contribute more to the knowledge of living than all the reformatory institutions between the two oceans. The most hardened criminal does not want his child placed in such an institution, and when such an unfortunate falls into crime in later life his reformation is attended with greater difficulties than that of any other class. There is no doubt that the imprisonment of the human animal weakens him physically, mentally and morally, and sends him into the world but ill prepared for a personal contest with temptation.

In this connection it is not surprising to learn that more than half the children in reformatories come from broken homes, that is, homes where one parent is dead, or in confinement, or both parents are divorced, and the child committed to the custody of one. As this class of homes furnishes but a small proportion of the total number, it is easy to see the dangers attending the breaking up of a home. It is remarkable that divorce courts appear never to have taken this fact into consideration in granting divorces with such prodigality for trifling causes. In the women's prisons the majority of the prisoners come from these homes. Indiana is awake to this horrible condition of things, and has supplemented the work of the juvenile courts by making strenuous attempts to provide proper homes for this unfortunate class of children, not in institutions, but in families. Other States may well learn from her. The family is God's place for the child, and if his own family is broken up, or unfit for him, the State certainly owes it to him, and to itself, to step in and supply the place where he can have family life. Many prison reformers look with extreme disfavor on the dependence which so many communities place in reformatories, and the readiness with which children are committed to them. Once this is done, society washes its hands, and wonders that juvenile delinquents overrun the largest institutions. There is a chance here for a thorough reformation among those ninety and nine just persons who think they have done their full duty.

When the Association first began to hold its annual meetings nearly every prison warden fought shy of it, and it was a number of years before they realized that here was a centre of influence which could be used for the betterment of prisons (so sadly needed) and for enlightenment of the public on a matter in which it was in the densest ignorance. Today the wardens dominate the meetings, and are moving along the very lines originally marked out by the founders of the Association. The whole land is the better for the great work that has been done, and Europe has moved along the same lines.

It is a matter for regret that although the last session was in a city of a hundred Methodist churches only two of their pastors attended any of the meetings, so

far as can be learned at this writing. Methodism has a responsibility in such reform work, and must betake itself more earnestly to it if it is to be heard at all in the next generation.

Fourteen Miles of Gold

THE "Million Guinea Fund" of English Wesleyan Methodists has been rolling up the last four years, and now the first spending slice has been cut. As before announced, they have purchased the Royal Aquarium, Westminster (paying £330,000). Upon this site will be erected a monumental building, to be a Mecca for Methodism for the world. In a special place of honor will be preserved the "Historic Roll," the most wonderful collection of signatures ever known in connection with religious effort. The living and the dead are there, for any subscriber of a guinea (about \$5) could inscribe the name of some departed loved one on the roll of the "sainted dead." Ex-cannibals of New Guinea have put down their names; Red Indians of the backwoods; reclaimed Matabele of Mashonaland; and the one-time eaters of human flesh of the Fiji Islands. When the Historic Roll is finally housed at Westminster, it will stand eight feet high, and consists of about 22,000 pages, bearing autographs of nearly a million persons.

Pathetic tales are told of the subscribers. An old woman, receiving "parish relief," was the first to give a first instalment in her village. Another in Wales crossed the mountain on a dark night with her first payment. Out of his total income of less than a dollar a week a Lancashire man of eighty-four has gradually paid his guinea. A sick boy of Nottingham said: "I will give up my medicine so as to make up my guinea." The "guinea," being one shilling over the pound, was selected because the extra shillings paid all the expenses of the fund.

Side-Aspects of the Coal Strike

THE coal strike, however perplexing as an economic problem and vexatious as a disturbing force in domestic affairs, may not be wholly without good results in the way of calling attention to hitherto unused sources of supply in American economics and in developing means and expedients for doing without coal in certain circumstances. When the "black diamonds" become so expensive as to be sold at what are practically prohibitive prices for the poor or for those who live next door to poverty, the fertile wits of men are naturally stimulated to devise expedients which will practically take the place of this particular form of fuel. Already oil is being extensively used for various purposes of propulsion and manufacture, other kinds of combustible agencies are attracting notice, and the very dust and silt of commerce is being overhauled to supply fuel for the fires of trade. Hay and stubble have often been burned in the stoves of sod-houses in the West, and peach-pits are being seriously recommended to those who can command them in sufficient quantities for their kitchen-fires. Ash-heaps are being searched for stray specimens of the valuable coal, and one man in Pennsylvania who started out to dig a hole in his back yard in which to bury a cat, was fortunate enough to strike a seam of coal, which will relieve him of all worry due to coal-bills for some time to come. Not all can be as fortunate as that, but every individual may, if he is alert and enterprising, discover about him many now unused sources of supply and neglected utilities of

life which a little ingenuity and application will convert into valuable assets.

If the particular stringency due to the present strike passes away—as it is to be hoped it will soon—it may not be longer profitable for busy people to continue the use of various time-consuming make-shifts to which they are now compelled to give attention; but some of the resulting discoveries of now unused resources may prove of abiding value. The tendency of the times is to reduce the number of side-products which have all along been regarded as "waste" and more and more to "gather up the fragments" of industry into the garner of public utility.

One great moral lesson, at all events, seems to stand out in bold outlines from all this strike business—no gift of Nature or Providence comes as a matter of course. Multitudes of people have been accustomed to expect that their coal-bins would fill up as regularly and automatically as their wells. They have never stopped to ask who stored the coal fields with their resources of fuel, whether those resources are limited, how they are to be mined, or what economic conditions should govern the input and output. All this is a mistake. There is just as much reason to pray for daily coal as for daily bread. Neither bakeries nor collieries run automatically. Over all presides a Divine Providence, and in between must come the brawn and the brains of human workmen and employers adjusting their relations according to some decent system of economic administration. Christian co-operation is the only solvent for labor difficulties and social snarls.

Science is Helpless and Hopeless

THAT every way excellent paper, the *Philadelphia Record*, in its issue of Sept. 9, contains a somewhat noteworthy editorial entitled, "Changing Human Nature." The gist of the editorial is given in these opening paragraphs:

"It is the purpose of a recent publication, the autobiography of a criminal, to bring under discussion the question whether with the best of all influences it would be possible to overcome the criminal tendencies of certain men and make of them respectable members of society. This question has been answered in the negative by science, and indeed this answer is obvious. Although persons who read papers before mothers' clubs and many who are prominent as teachers assume that character can be molded, the leading psychologists maintain that everyday observation must prove the persistence of inherited defects regardless of education and personal example and influence. We may reasonably expect from the splendid system of universal education a great diminution of ignorance and also a wider extension of amiable manners, but there is nothing in the world's experience which gives a hope of a change in human nature."

This is a sorry, hopeless, but perfectly just conclusion. Science and education carried to the farthest limit have to confess that they "cannot change human nature." There is an individual quality in every personality, a something which makes up the nature in its supreme choices and character, which neither science nor education can transform. This is a fact which both pedantic science and immature education should more frankly concede. There never was an age, perhaps, when in certain so-called scientific and educational circles there was so much of pretense. How often is it assumed that education is able to do everything for human nature that it needs in the way of reformation and salvation! To such claimants we commend the above sound and frank utterance of the *Philadelphia Record*.

But what a cheerless answer is this to the

sin-sick, heart-rending cry of a perverted nature, seeking release from its own thralldom! Science and education might pity the writhing and suppliant victim, but both are obliged to answer: "We have no help."

Here we are brought to the necessity and superiority of the Christian system. Its essential purpose is the change and salvation of erring human nature. No case is so bad that it cannot be wholly regenerated. A good God would not leave His children in so hopeless and helpless a condition; and so He revealed the way of salvation. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And Paul takes up this very truth in cultivated Rome, and exclaims: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." And a multitude of believers in that and every succeeding age have unequivocally demonstrated the truth. Will the day ever come when science and education shall devoutly point erring human nature to the abundant provision made for it in the Christian system?

PERSONALS

—That veteran member of Baltimore Conference, Dr. John Llanahan, still preaches with eloquence and force.

—Dr. Herbert Welch, of New York East Conference, will deliver an address at the unveiling of the new Simpson window in City Road Chapel, London, in October.

—Rev. Charles A. Plumer, Chaplain of the Maine State Prison, and a member of the East Maine Conference, was an official delegate to the Prison Congress in Philadelphia last week.

—Dean and Mrs. Marcus D. Buell, of the School of Theology, are to sail on the "Hanoverian" of the Leyland Line from Liverpool, Sept. 27. The Dean expects to be at home on Matriculation Day.

—The life of the late Dr. William Butler, written by his daughter, Miss Clementina Butler, will soon be issued by the Eastern Book Concern. This volume will receive a warm and tender welcome from the Methodist public at large.

—Mrs. J. Ellen Foster has returned to America after a summer abroad, during which she attended the Red Cross Congress at St. Petersburg as a delegate from the United States. She leaves in October to fill political engagements for the Republican Party in Idaho.

—Rev. Wesley E. Curtis, returned missionary from Talpeng, Malaysia, died at his parents' residence, Summerfield, O., Sept. 9. His bereaved wife and parents were with him to care for him in life's closing hour. He went out, under Bishop Thoburn, in 1894.

—Rev. Thomas Scully, the lamented priest of Cambridge, who has just died, leaves his entire estate (some \$16,000) to the charities of the Catholic Church. This disposition of his property is characteristically unselfish, and attests his undying loyalty to the great causes for which he lived.

—Mrs. J. M. Thoburn, wife of Bishop Thoburn, died in Portland, Ore., Sept. 16, at the age of 48. Mrs. Thoburn has been a long and patient sufferer from the disease which she contracted in India as the loyal and successful helper of her husband in his great missionary work. The Bishop will receive the tender and prayerful sympathy

of universal Methodism in his sore bereavement.

— President F. H. Knight and family return to New Orleans University this week.

— Cards are out announcing the marriage, on the evening of Oct. 7, in the First Unitarian Church, West Newton, of Miss Emily Maria, daughter of Prof. and Mrs. Thomas Bond Lindsay, to Mr. Charles Willis Allen.

— President W. W. Foster, of Rust University, left Boston this week for Holly Springs, Miss. Dr. Foster supplied Centre Church, Malden, three Sundays, and First Church, Temple St., this city, very acceptably.

— Rev. Dr. and Mrs. Charles Wesley Rishell have sent out invitations to the approaching marriage of their daughter, Miss Ruth, to Rev. Philip Louis Frick, on the evening of Oct. 1, in the Newtonville Methodist Episcopal Church.

— Rev. V. E. Hills, of Lincoln City, Del., Wilmington Conference, has been in Boston a few days, attending the opening exercises at the School of Theology as the official visitor of his Conference. He will spend a short time in Maine, his native State.

— Rev. Dr. Francis L. Patton, who some months ago resigned the presidency of Princeton University, is to become president of Princeton Theological Seminary. Dr. Patton was professor of theology in McCormick Seminary, Chicago, for ten years, and later professor of apologetics in Princeton Seminary, and for fourteen years president of the University.

— Bishop Mallalieu dedicated the elegant new Centenary Church at Elmira, N. Y., Sept. 21, of which Rev. Dr. D. D. Campbell is pastor. He opened the Genesee Conference at Rochester, Sept. 24; presides over the Central New York Conference at Elmira in Centenary Church, Oct. 1; and dedicates a fine new church at Lebanon, Pa., Oct. 12.

— Rev. F. C. Baker writes under date of Sept. 19: "We are grieved to report that Rev. S. V. B. Cross, pastor at Colchester, passed away very suddenly on Tuesday, Sept. 16. Mr. Cross had rendered faithful and efficient service, as a supply under the presiding elder, for a number of years, and was greatly beloved by the people whom he served. His funeral was held on Friday afternoon. A suitable obituary will no doubt appear later."

BRIEFLETS

The next International Sunday-school convention will be held in Jerusalem in April, 1904.

It is safe to assume that the greater part of what we shall know as truth by-and-by will be made up of the things which we now most strongly suspect are true.

This is God's world, not ours. Strange that we are so slow to recognize the fact, take things gratefully as they are, and give over the vain desire and endeavor to reconstruct what Divine Wisdom has established!

We are gratified to note that Princeton Theological Seminary began its ninety-first session last week with an entering class containing seventeen more than last year, the senior class twenty more, and the middle class ten more. There has not been such a conspicuous addition to the enrollment in years. Most of the new students come from the Western States. The subject of the decrease of theological students

has been over-emphasized, and has carried a mistaken impression. There is no lack of students generally in those denominations known to be orthodox and evangelistic.

The *Mexican Herald* says: "More children of Mexican parentage are being sent each year to be educated in the United States, whereas formerly they went almost exclusively to Europe;" and the same journal notes the significant and prophetic fact: "No other single factor will do more to cement intimate business and social relations between the two nations."

It is as natural and as right to love happiness as to love sunshine. Only we should not want to keep all the sunshine to ourselves — to stand in it in such a way as to cast a shadow upon anybody else. To use happiness so as to make others happier too, is the blessed and Christlike way.

The College of Liberal Arts of Boston University, which opened last week, will have the largest entering class the school has ever had, numbering probably 135 students. The School of Theology opened, also, with an unusually large entering class and with an excellent address by Acting Dean Rishell.

It is the sacrificial use of life that makes it most blest, both to the individual and to the race.

Dr. Washington Gladden's First Congregational Church, at Columbus, O., has been recently greatly improved by decorating and carpeting. Electric fans have been put in, which will greatly add to the ventilation. These improvements were made preparatory to the semi-centennial of the organization, which occurs Sept. 28, at a cost of \$5,000.

The Matriculation Day address at the School of Theology will be delivered by Rev. W. I. Haven, D. D., in the school chapel, 72 Mt. Vernon St., on Wednesday, Oct. 8, at 11 A. M. The holy communion will be celebrated at 10 A. M. under the direction of Rev. W. T. Perrin, Ph.D., presiding elder of Boston District.

How often the tool wears out before the workman — physical strength before mental power, nerve force before ambition, the brain before the indomitable spirit. But in heaven we shall all have indestructible tools, whose edge shall only be sharpened by much service, tools that will grow with us, and increase forever in temper and efficiency.

The *Congregationalist*, after careful analysis of the comprehensive symposium of presiding elders of the Methodist Episcopal Church upon the wisdom of the removal of the time-limit, which recently appeared in the *Central Christian Advocate*, says: "This journal has been interviewing the presiding elders of the denomination as to the practical workings of the removal of the time-limit of the clergy. Out of 306 replies, 122 elders are decidedly in favor of a return to a time-limit, 120 are not in favor of restoration, and 64 believe that it is too early to discuss anew the problem." It is quite significant that more preferred the restoration of the limit to the present unsatisfactory arrangement. It is seen that the opinions concerning this matter are not by any means all in favor of the removal, as some of our good friends would like it to appear.

Much ado was made a year ago over the fact that one or two women, notably Miss Elizabeth Dickenson, a prominent member

of a Congregational Church in Brooklyn, had renounced her faith and had become a Mormon. The *New York Sun* is authority for the statement that, after trying Mormonism for a year, she has wearied of it, has withdrawn from membership in that church, and will return to her former Congregational church home.

In view of the number of our leading educators likely to attend the inauguration exercises at Northwestern University, Evanston, Ill., and the Missionary Convention at Cleveland, Ohio, a meeting of the College Association of the Methodist Episcopal Church has been called to be held in Evanston on Wednesday and Thursday, Oct. 23-24.

The Law School of Boston University enters upon its fourth decade, Oct. 1. Many new features are set forth in the new announcement just issued by the new administration. Some of these have called forth warm commendation in the editorial columns of the *Boston Evening Transcript* and elsewhere.

Let us do at least one piece of self-sacrificing work in our lives — one thing that shall outlive death, and furnish us something with which to begin in heaven.

The daily press is eager to gratify the prevalent desire for sensations. A notable case has just occurred in the West. A skull was dug up in Lansing, Kan., and immediately "the Sunday newspapers and other scientific literature" announced that it was "not a day less than thirty-five thousand years old." It was finally shown that it was "the cranium of a penitentiary convict buried in an old abandoned coal mine a few years since." So, many a "nine days' wonder," sensationally exploited, falls to the ground. It is well to hang these newspaper marvels up for a day or two. They usually explode from their own overweight.

It has been wittily observed of the James brothers — we refer, of course, to the gentlemen of New England, and not of Missouri fame — that while Professor William James of Harvard writes psychology like a novelist, his brother, Henry James, writes novels like a psychologist. The latter is certainly a tireless phrase-maker — using that term in a complimentary rather than an invidious sense. In one of his most recent books, for example, Henry James speaks of "the smudge of mortality" which is over all of life. This is almost equal for suggestiveness to that older expression, "the trail of the serpent." The smudge is due to serpentine sin. Humanity is indeed smeared and stained by a natural corruption. But, thanks be to God, where sin abounded grace much more abounds, so that some day the "smudge of mortality" shall be succeeded by the sanctity of immortality.

The proclamation has gone forth that hereafter rotation in office is to be observed among Christian Science "readers." A three-year term is to be the limit of service of this kind. The object is announced to be the elimination of personality among the followers of Mrs. Eddy. But what about Mrs. Eddy's personality? Is that to be "eliminated?" Oh, no! That is to go on. There are no indications of self-effacement, up to the hour at which we go to press, on the part of Mother Eddy. Meanwhile the "readers" must rotate, lest any one of them become too prominent or too elate with pride. This is itinerancy within the local "church." Whether it will work or not is a question. Mrs. Eddy evidently

thinks it will. "Let us see!" as the Turks say.

How familiar to our ears is that simple old aphorism, "Knowledge is power." It never was as true as it is today. And it will be truer tomorrow. Brute force never counted for so little as in our day. Raw muscle is almost a drug in the world's commercial market. With the multiplicity of labor-saving machinery and new inventions of all sorts piled on top of each other, the mind of man takes on kingly proportions. And yet such minds should have superbly developed bodies to live in—a sound mind in a healthy body.

One of the preachers at Cottage City this last summer, describing the evangelistic zeal of Paul, remarked: "He did what all preachers ought to do—preached in the market-place." A voice, "Amen!" Instantly the preacher aforementioned exclaimed: "I wish all the Methodist preachers here had said, 'Amen!'" Perhaps the ministers present of various names did say "Amen" in their hearts. Certainly there is a very general conviction as to the value of open-air gospel services. Over in England they have no doubt on that point, and here in America the impression is growing that properly-conducted out-of-door services are capable of proving both attractive and beneficial to the masses. A good deal of successful tent-work has been accomplished this summer, notably in New York city; and in the parks and on the pleasure-grounds, if not literally in the market-places, many have preached that Word of life whose interest fails not from age to age or from land to land.

Money is not the root of all evil. It is the love of money that is the root of all evil. Avarice or covetousness is one of the most severely condemned sins mentioned in the Bible. Jesus tells us specially to beware of it because of its great danger to the life of God in our souls. This vile sin often masquerades in a life as a wise foresight and commendable economy. Do not be deceived by it. A fair name cannot hide a foul sin. But money itself is innocent and cannot hurt us. In the pocket it is harmless; in the heart it is full of peril and poison. Money may be earned and used to the glory of God. Then it becomes a genuine blessing to the giver and the receiver.

No religion can maintain itself without cultivating in men a sense of responsibility. Christianity is preeminent in its demands upon the individual. With respect to questions of duty it permits no evasion, it accepts no excuse. There are multitudes of irresponsible people in society, but they are not Christians. The great need of the day is not more railroads, or currency, or even school-buildings, but the cultivation of a general sense of religious responsibility among all classes. Each man is responsible in a measure for religion, both in his own soul and in the community, and no amount of theoretical sophistry or practical heedlessness can disguise or destroy that fact.

The Chicago Record-Herald, in its report of the Wisconsin Conference last week, over which Bishop Goodsell presided, said: "Before it closes the Conference may adopt a memorial to the General Conference asking a return to the old time-limit for ministers. Many of the members of the Conference favor this. They say that the present method, which has been in use but two years, has already shown that it is a detriment to the church as a whole, while it has

worked hardship and great harm to individual charges."

New Pastor at Portland, Me.

REV. J. W. MAGRUDER, of Ohio Wesleyan University, has been transferred from the Cincinnati to the Maine Conference and stationed at Chestnut St., Portland, Me. We are happy to present this valuable accession to New England Methodism to our readers.

He was born Sept. 13, 1864, at Marlon, O. On his seventeenth birthday he matriculated as freshman at Ohio Wesleyan University, and graduated with the class of '85. The following autumn he entered Drew Theological Seminary, and graduated in two years. Sept. 21, 1887, he was married to Miss Mary E. Dann, of Columbus,



REV. J. W. MAGRUDER

Ohio, and went at once with his bride to the divinity school of the University of Cambridge, England. There he attended the lectures of the late Bishop Wescott, known throughout England as the "Father of Social Christianity," and had his eyes opened to the social aspects of the Gospel. Going down to London, he came under the influence of Hugh Price Hughes and Mark Guy Pearse, who, only six months previously, had inaugurated in the West London Mission the now world-wide Forward Movement.

His first regular work was at Camp Washington Church, Cincinnati, where he remained three years and four months. In 1892, he began his five-year pastorate at Wesley Chapel, the mother church of Cincinnati Methodism, and worked out social and financial enterprises which afterwards characterized his ministry. He was called thence to St. Paul's Church, Springfield, O. In 1899 he reluctantly retired from the pastorate, and conditionally accepted the newly-created professorship of sociology at Ohio Wesleyan University; but with the agreement that, if at the end of three years he felt that the teaching of sociology or any branch of it were not his vocation, but only his avocation, he would be released from further obligations. Meanwhile he served also as a financial secretary under President Bashford, and was largely instrumental in securing the Million-dollar Twentieth Century Thank-offering which has come to the University.

His resignation from the professorship is the outgrowth of an abiding conviction. He fully expected to take work in the Cincinnati Conference, but the loud and persistent call from Chestnut St. Church in-

duced him to consent to a transfer to Portland, Maine. Chestnut St. is to be congratulated that, in being obliged to release Rev. Luther Freeman to the urgent demands of the First Church, Chattanooga, it has been able to secure, in every way, so excellent a successor.

CANADIAN METHODIST CONFERENCE

II

"ALIIQUIS."

ONE of the most important subjects which came before the General Conference was the relation of the church to social economics. On this subject it took advanced ground. It affirmed that the church should teach the doctrine of human value, that the workingman was entitled to a living wage, that the number of hours and conditions of labor should be such as to protect his health and, as far as possible, make work a pleasure, while affording time for recreation, for social, intellectual and moral development. It strongly urged the safeguarding for the workingman of his Sabbath rest and commended the Saturday half-holiday. While recognizing the right of manufacturers to combine to reduce the cost of production, and of workmen to combine to protect their own rights, it pronounced in favor of a law providing compulsory arbitration of labor disputes, and strongly urged the advisability of industrial partnerships, and the assumption by the civil government of the control of public utilities and development of public resources.

The Conference also took advance ground by the appointment of a Temperance Secretary for the whole church, who shall make a special study of the temperance problem and its solution, and become a leader of the people in a sacred crusade against the greatest evil which menaces the commonwealth. To this important office they elected Rev. Dr. Chown, of Toronto, tall, stalwart in body and in mind, and an advanced prohibition worker. Dr. Chown will be an important ally in the prohibition campaign now waging in Ontario.

Church Union

For some years there has been an organization in existence for promoting the organic union of the several churches of Canada. This derives its inspiration chiefly from leaders of the Anglican Church, whose idea of union seems to be that we should all accept the sacramental theories of that body. On these lines scant progress has been made. But there has been a marked rapprochement of the Presbyterian and Methodist Churches, which are strongly alike in church policy, are thoroughly evangelistic and missionary in character, and nowadays differ little in doctrine. The Conference has arranged for co-operation in work so as to prevent waste of effort in overlapping and unseemly rivalries in our home missions. But something more than this was deemed necessary. The Conference therefore pronounced strongly in favor of an organic union of the Methodist, Presbyterian and Congregational churches in Canada. In no spirit of exclusiveness toward other churches not named, it appointed a committee of fifteen leading ministers and laymen to confer with such committees as may be appointed by these churches for the finding and formulation of a basis of union. The report was adopted with remarkable unanimity, only two or three delegates voting against it.

A happy coincidence with this resolution was the exchange of fraternal greetings with both the sister churches referred to

[Continued on Page 1248.]

THE ONE SAVING NAME*

WILLIAM NORTH RICE.

"There is none other name under heaven given among men, whereby we must be saved." — ACTS 4:12.

PETER and John had healed in the name of Jesus the impotent man who sat begging for alms at the Beautiful Gate of the temple, and Peter had improved the occasion to preach salvation through the name of Jesus with such effect that multitudes were added to the rapidly growing church. The hypocritical gang of Sadducean priests who had been in deepest degree responsible for the murder of Jesus, could not tolerate the progress of a sect the corner-stone of whose faith was a belief in His resurrection. They were ready to proceed to severe measures of persecution to prevent the apostles from the preaching of that hated name. Peter and John were called to answer for themselves before the Sanhedrin, and Peter again improved the occasion to proclaim salvation in the name of Jesus. He hurled defiance in the very faces of the murderers of his Master, in the words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, even by Him doth this man stand before you whole." He anticipated the obvious objection, that the man who had been rejected by the religious leaders of the chosen people could not be the true Messiah, and answered it by an allusion to the familiar words of the 118th Psalm: "This is the stone which was set at naught of you builders, which is become the head of the corner." This psalm was perhaps written for the dedication of the second temple. If not written just at that time, it was undoubtedly used in the services of the second temple not long thereafter. It doubtless refers to some actual incident in the construction of that temple of which we have no other record. The words had doubtless already become proverbial. Jesus had applied those words to Himself, and, indeed, they found in Him their supreme fulfillment. Yet has it been true again and again in God's progressive revelation that "the stone which the builders refused" has "become the head stone of the corner." Again and again the most important disclosures of divine truth have come from the teachings of those who were despised and rejected of men. Claiming that Jesus was indeed the true Messiah, in whom the prophetic hope of Israel found its fulfillment, Peter declared: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." And to the demand that thenceforth they should not speak nor teach in the name of Jesus, the apostles answered, in language worthy to be the watchword of reformers and confessors and martyrs — of all those in every age who have the courage of their convictions and are loyal to the truth that has been revealed to them — "whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Our text has been supposed by many to teach the doctrine that all except those who have cherished a personal faith in Christ Jesus, conceived either as a historical fact or as a prophetic expectation, are doomed to an eternity of hopeless misery. I do not believe that any such doctrine is taught in our text, or anywhere else in the Bible. If we get to heaven ourselves, we shall doubtless find there many who on earth never heard of the name of Jesus. Such men as Socrates, Zoroaster, and Buddha, as truly as the saints of the Jewish and the

Christian world, we may expect to find among our companions. The words "saved" and "salvation," as used by Peter on this occasion, had no direct reference to the future life. The salvation is the Messianic salvation foretold by the Hebrew prophets. As Jesus was the true Messiah, the promised restoration of Israel must come through Him. We must remember that when Peter spoke these words he was still a Jew. In common with his fellow disciples, he still cherished the expectation of a restoration of the Jewish theocracy. All nations, indeed, were to be blessed through Christ, the seed of Abraham; but they were to attain this blessing only by becoming incorporated with the chosen people. Slowly did the Christian church outgrow its primitive Jewish conceptions. Not until Jerusalem itself went down in fire and blood did the Christian church really learn that Christianity is not a national, but a universal, religion.

But with these expectations of national restoration there mingled in the mind of Peter other ideas more truly Christian. He had heard the Master say something about a kingdom of God that cometh not with observation — a kingdom of God that is within us. He had felt in his own soul the stirring of a new spiritual life, as he had passed from the dull formality of Judaism into the intense vitality of Christian faith. The life and death and resurrection of Jesus had so taken possession of his soul that all other motives were dwarfed into nothingness in comparison with the supreme motive of loyalty to the Friend who had died for him, and for whom he would gladly die. The new spiritual life which he felt in his own soul he saw manifested in the lives of his fellow disciples. It flamed forth in the fire tongues of Pentecost; it showed itself in the fraternal affection which bound the disciples together as a loving family. For him, and for his brethren, the inspiration which glorified their daily life was in the name of Jesus, and in that name alone. In that sense the words have come down to us, as true today as when they were first uttered. The inspiration for the noblest development of character in individual and in social life comes from the name of Jesus.

There is a notion somewhat widely diffused that Christ and Christianity have done their work; that they were factors of some importance in the development of that commonwealth of nations which we call Christendom, that type of social and public life which we call Christian civilization; but, now that the world has achieved Christendom and Christian civilization, it has no need of Christ and Christianity. This general notion is held by different people in different ways. There are some who utterly repudiate the supernatural claims of Christ. To them the Jesus of the Gospels was an amiable enthusiast, generally self-deceived in His assertions of supernatural claims, but occasionally stooping to the baseness of conscious fraud. His miracles and His resurrection these men relegate to the same category with the myths and legends of paganism. And in their thought the Christian church has fulfilled its mission. In an old savage age it was of some use in softening the manners of men, but it has survived its usefulness, and the sooner it vanishes into the limbo of obsolete institutions the better. Others there are who do not so much deny as ignore the supernatural claims of Jesus. They believe the church may still be useful, provided it will not insist on being too religious. It makes a convenient meeting-place for people of noble aspirations; it is a very convenient agency for the administration of charity. These men accordingly maintain a more or less close alliance with

the church. Many of them have their names enrolled as nominal members of some branch of the church; they contribute money for its support; habitually, or at least occasionally, they attend its services, though they value the preaching in inverse ratio to the emphasis which is laid upon the distinctive doctrines of Christianity. Still others there are who have never definitely formulated even to themselves their disbelief or their doubt, but who have a vague feeling that, in this age when Christendom and Christian civilization are accomplished facts, it makes very little difference what people believe about Jesus Christ.

I have heard of a juvenile debating society in which was discussed the question whether the sun or the moon was the more useful to mankind. One of the champions of the moon argued that that luminary was far more useful than the sun, because the moon shines in the night when its light is needed, while the sun only shines in the daytime when it is light enough anyway. We laugh at the ignorance of the youngster who did not know that all the varied lights that make the beauty and gladness of the world — the azure of the sky, the deep and solemn blue of the ocean, the flower-flecked green of the meadow, the virgin whiteness of the mountain snows — are all only so many reflections of the beams of that sun whose light is the life of the world. But I cannot help thinking that those men make a somewhat similar mistake who imagine that we can have Christendom and Christian civilization without Christian faith and Christian life.

In maintaining, in opposition to all such phases of thought, the truth of Peter's declaration in our text, I wish to call your attention to two propositions: (1) The religious ideas which possess transcendent moral power are those which are connected with the name of Jesus. (2) In the life of the individual and in the collective life of the race, the inspiration for those reforms which are most radical, most fruitful, and most permanent, comes from moral and religious ideas.

I. *The religious ideas which possess transcendent moral power, are those which are connected with the name of Jesus.*

I do not ignore the truth, the religious truth, which lies outside the pale of Christianity. God has not left Himself without witness in any land or in any time. In all the history of our race He has been the God, not of the Jew alone, but also of the Gentile. In many a land and in many a time He has raised up teachers of truth and righteousness. To the thoughtful mind there is something very affecting in that picture which Paul has given in his noble address at Areopagus, of the whole human race feeling after God, if haply it may find Him. Only with profound respect can the thoughtful mind contemplate any system of religious belief which has prevailed among men. There is no doctrine so absurd, no rite so fantastic, so cruel, so obscene, but that in it we behold a symbol of some great truth relating to the mysteries of the unseen world. But, while there is religious truth outside the pale of Christianity, it is no less true that the truth revealed in Christ Jesus transcends all other truth in moral power.

I stand in a universe of cosmic forces, vast, measureless, resistless. I feel myself helplessly ground between the iron wheels of a vast machine. Is that machinery of nature as soulless and pitiless as it seems? or is there a spirit in the wheels — a soul of divine pity and love behind the awful manifestation of resistless power? But my puzzled despair in the contemplation of nature comes not alone from the fact that nature seems pitiless and cruel; yet

* A sermon delivered at Tremont St. Methodist Episcopal Church, Boston, Sept. 21.

more from the fact that nature seems utterly unmoral—utterly indifferent to the distinctions of good and evil in human life. The sun shines alike on the evil and on the good; the rain falls alike on the just and on the unjust. And the stern and terrible ministries of nature seem as indifferent as the mild and gentle ones to human virtue and human sin. When the avalanche hurls itself down the mountain side, it asks no questions in regard to the moral character of the people in its way. When the volcano's blast of scalding steam transforms in one moment a populous city into a city of the dead, the volcano pauses not to count whether there be five or ten righteous men in the region that is to be devastated. Is there any moral significance about this world into which we have somehow happened to be born? I turn from the dark, impenetrable mystery of nature, to gaze upon Him who could say, "He that hath seen Me hath seen the Father;" and from Him I learn that wealth of meaning of law and love in eternal union, embodied in the phrase which has been on our lips since earliest infancy, but which we have so slowly come to understand, "Our Father which art in heaven."

I look into my own life. I find instincts, desires, passions, which clamor for gratification regardless of the welfare, the feelings, the rights, of my neighbor. Somehow I cannot help feeling, though I know not why, that altruism is better than egoism, that self-denial is nobler than selfishness. But, alas! the selfish life is easier; and again and again I find myself lapsing into acts of self-indulgence by which my neighbor is wronged or ruined. I cry in my despair, "The good that I would, I do not; but the evil which I would not, that I do." Shall I keep up the hopeless struggle? or shall I formulate my despair into an accursed philosophy, and declare myself only the helpless creature of heredity and environment, and, having in my creed made myself a beast, shall I live the life of the beast that I have made myself? I gaze on the Victim of Calvary, and the struggle in my own heart takes on a new meaning. In that revelation of the exceeding sinfulness of sin, I can no longer think of abandoning the conflict with selfish passion. And the struggle seems no longer hopeless; in that revelation of divine love in sympathy with sinful man there comes into my soul new hope and courage.

I stand in a world of the dying. Day by day some hand that I have loved to grasp drops from my grasp forever. Day by day some voice that has been the music of my soul is hushed in the eternal silence. Nor is it alone the dying of others around me that tells me that I am in a world of death. The warnings of mortality come with increasing clearness in my own body. The hair grows thin and white, the eye and ear grow less keen, the limbs less strong, the head less steady. I am in a world of the dying; I am a dying man myself. I was born like a beast, I have been nourished like a beast, I must die like a beast—and what beyond? Vainly I strive to peer beyond that veil of mystery and terror. And what matters the question of moral good and evil in our lives, if virtue and sin are only figures in the endless dance of atoms,—if our human life is only a transient episode marking a particular stage in the refrigeration of a nebula? I go to the empty sepulchre on the Easter morning, and our human life grows great with the power of an endless life.

The Heavenly Father, the divine love revealed in self-sacrifice, life and immortality brought to light—these are the religious ideas which are bound up in the name of Jesus; and in these is transcendent moral power.

II. *In the life of the individual and in the collective life of the race, the inspiration for those reforms which are most radical, most fruitful, and most permanent, comes from moral and religious ideas.*

For what is the one great evil that curses human life? Is it dirt, or poverty, or ignorance, or any other external condition? No, no. The one dreadful disease which blasts our whole race with its terrible contagion is sin. Dirt and poverty and ignorance, and the manifold external ills of humanity, are in large degree symptoms of that one all-pervading, all corrupting disease. I do not undervalue the merely palliative treatment by which we may relieve these external ills. Cleanliness is better than dirt, comfort is better than poverty, and knowledge is better than ignorance; and it is worth while to labor to get the community cleaned up, and properly fed and housed, and educated. But after all there is nothing that cures the real disease in every human life that does not address itself to the conscience and work a transformation of character. The one great question in your life and mine is: What is the supreme purpose for which we are living? Is it selfishness—self-indulgence, in some form, I care not very much how gross or how refined? Or is it loyalty to some ideal above self? A dirty and ignorant saint is far better than a clean and intelligent sinner. Where the purpose of supreme loyalty to righteousness is established in the soul, it gradually transforms all phases of conduct and transfigures the whole nature with its own glory.

As no genuine reformation of individual life comes otherwise than from the inspiration of moral and religious ideas, so are those ideas the source of the noblest and best reforms in society. I do not claim that all good in modern civilization is due to influences distinctively Christian. Doubtless many valuable reforms have been advocated, and successfully advocated, on economic or on sanitary grounds; but he must be willfully blind to the records of history who fails to recognize that, among all the influences which have created Christian civilization, Christianity itself has been transcendent. It is through the fatherhood of God that we reach the conception of the brotherhood of man. It is the conception of the supreme dignity of the human soul, as made in the image of God and redeemed by the grace of Christ, that has inspired the philanthropies of modern civilization, uplifted woman from the degradation of ages, broken the fetters of the slave, compelled the world's rulers to acknowledge that governments exist for the welfare of the governed, and bound the nations together in the great commonwealth of Christendom. The philanthropies that have glorified our modern history would die of inanition without Christian faith.

Aye, and there are dark shadows in the picture of our modern civilization. Do you dare to look squarely at them? Behold a school of literature whose formulated and boasted *immorality* is essential *immorality*. Behold a school of art whose only ideal is the meaningless and shameless display of nakedness. Behold our fashionable society mocking the misery of the poor with balls and banquets whose tasteless and ostentatious extravagance recalls the worst days of the Roman empire. Behold the greed of giant corporations, degrading the workingman by wages below the standard of self-respecting life, robbing the consumer by factitious prices, corrupting courts and legislatures, and in the insolence of their power trampling upon the laws of God and man. Behold the slaves of our industrial system turning now and then against their oppressors, in Haymarket massacres, and

Homestead riots, and colossal strikes paralyzing the business of a continent. Behold our great metropolis barely rescued from the clutches of a gang of men who were in politics for what they could make out of the plunder of society and the blackmailing of protected vice. Behold the insolent domination of the saloon power. Behold the hideous barbarity of Negro lynchings, North, alas! as well as South. Behold the frightful savagery of the methods of torture and devastation by which we are pacifying and civilizing our empire beyond the sea. Do you realize that the horrors of the Paris Commune belong not to some "old, unhappy, far-off" time, but to the last third of the boasted nineteenth century of Christian civilization? And not in the worst of these things do we see what our civilization might be without religious faith. It is an acute remark of Sir James Stephen: "We cannot judge of the effects of atheism from the conduct of persons who have been educated as believers in God, and in the midst of a nation which believes in God. If we should ever see a generation of men to whom the word God has no meaning at all, we should get a light on the subject which might be lurid enough." You may plant the slopes of a volcano with vineyards and gardens, but the volcanic fires are there. Our Christendom without Christianity would be but a vine-clad volcano.

I am no pessimist. I am not out of sympathy with the age in which we live. I thank God for the privilege of bearing some humble share in its intellectual, its social, its political life. I glory in the solemn thoughtfulness of its better literature; in the honest fearlessness of its scientific investigation; in its applications of science to human comfort and well-being—its anesthetics and antiseptics, its miracles of steam and electricity; in its restless spirit of adventure and discovery, which has well nigh erased the words "unexplored region" from the map of the globe; in its manifold philanthropies; in its political reforms, its emancipation of oppressed races and nations, its embodiment of the idea of human brotherhood in democratic institutions. From the depths of my soul I reverence those men and women whose names are the symbols of the work which our age has accomplished for the uplifting of mankind—its Tennyson and its George Eliot, its Darwin and its Helmholtz, its Pasteur and its Lister, its Watt and its Morse, its Livingstone and its Nansen, its Lincoln and its Gladstone.

But there is one "name which is above every name;" and that is not the name of any of the men who have made the nineteenth century illustrious. It is the name of a Galilean peasant of the long ago—the name that Peter hurled in defiance in the faces of His murderers. And what did He do to gain that name above every name? He published no book; the only line we hear of His writing was written on the sand. He made no scientific discovery; he told His followers, indeed, to consider the lilies of the field, but He evidently neither knew nor cared anything about their botanical classification. He invented no labor-saving machine; He achieved no scheme of public sanitation; He organized no political party; He wrought no revolution in political institutions. What did He do? He went about doing good. Disease fled from His healing touch, and the wild ravings of the maniac grew still like the waves of Galilee. He always had time to take in His arms any baby whose mother's heart craved a word of blessing. What did He? Nay, rather, what was He? He walked this sin-cursed earth, the one white-robed embodiment of perfect goodness. Goodness streamed out of Him, as the

radiant energy of heat and light streams out of the sun. In His presence haughty self-righteousness was abashed into humility, and soul-withering remorse dissolved in tears of penitence. Already is His name the name above every name? How will it look to us when we look at our earthly life from the standpoint of some other world? We stand in the narrow, crowded streets of modern Rome, and the great dome of St. Peter's seems only a little larger than a dozen other domes. We wander off mile after mile over the Campagna, and those other domes sink out of sight, while the monster of Michael Angelo soars up in mountain majesty. So, when we look at human life from some other sphere, that name which seems even now the name above every name, will rise into a majesty beyond all earthly thought. Then those lives will seem to us the greatest — which have accomplished great achievements in literature, science, politics? No, no. Those lives will seem the greatest, then, which have come nearest to the life of Jesus in the spirit of self-forgetful love. As our estimate of the relative value of different lives will change, so will change our estimate of the relative value of different actions in our own lives and in the lives of others. The simple word of counsel or of warning, the tear of sympathy in the eye, the warm pressure of the hand, the cup of cold water given in the name of a disciple, will seem to us greater things than the composing of a masterpiece of literature, the discovery of a law of nature, the invention of a machine that shall revolutionize industrial life, or the achievement of a great political reform.

O brethren, whatever else we may be or fail to be, let us be religious! Whatever else we may do or fail to do, let us walk in the footsteps of Jesus! To one whose feet are treading already the downward slope of life, the sight of a congregation composed largely of younger people brings the pathetic thought of the disappointments that must be in store in the happiest life.

"The best laid schemes o' mice and men
Gang aft agley."

The dreams of youthful ambition must fade as the sunset gold and purple fade into the blackness of night. But there is one aspiration that will bring no disappointment; there is one endeavor the joy of whose triumph will never cloy. Walk with Jesus, and on your path will shine

"The light that never was on sea or land."

Walk with Jesus, and in your hearts, amid all earthly turmoil, will reign the peace that Jesus giveth "not as the world giveth."

Westeyan University.

SNAP-SHOTS IN TORONTO AND NEAR-BY

REV. WILLARD T. PERRIN, PH. D.

IN the elegant Victoria College building I found one morning some two hundred people, mostly young, gathered from various parts of Ontario, under the auspices of the "Methodist Young People's Summer School," for the study of the Bible and Missions. The school was in session ten days. Mornings were devoted to study, afternoons to recreation, evenings to mass meetings, held on the "Knoll" when weather permitted. The object of the school is to train leaders for the campaign in the churches, "to develop a prayerful, intelligent, systematic-giving interest in the missionary work under the management of the General Board of Missions of the Methodist Church

of Canada." Prof. J. F. McLaughlin of the college faculty was chairman of the executive committee. The chief promoter was F. C. Stephenson, M. D., secretary of the Forward Movement for Missions, whose enthusiasm is contagious. In 1901 the Epworth Leaguers of Canada gave 29 cents per member for missions, and 43 missionaries have been assigned to District Leagues for support. The spreading interest of the Methodist young people of Canada in missions is prophetic.

At "Glen Stewart," the country home of Mr. A. E. Ames, one of Toronto's Methodist merchant princes, was gathered one evening a notable company of leading Methodists. It was called together by the burden of responsibility increasingly felt on account of the marvelous growth, present and prospective, of the great Canadian Northwest. The striking curve of the isothermal line northward into this region suggests to the student of the map of North America the great possibilities of population and wealth. Immigration from the United States and elsewhere is rapidly advancing, and far-seeing business men of the republic are looking over the border with the purpose of exploiting these promising fields. Methodism must not lag in meeting her responsibilities in this vast realm. Such is the intense conviction of the Canadian leaders. Mr. J. W. Flavelle — another merchant prince — was elected chairman of the meeting. After discussion and the serving of refreshments resolutions were adopted for consideration by the General Conference, loudly calling for aggressive action. The resolutions urge, among other things, the necessity of suitable leadership and supervision for the work in the Northwest. It was rather an unusual pleasure to listen to ardent arguments in favor of presiding elders.

A summer Sunday evening was spent in the "Metropolitan." It was a rainy night. So heavy was the shower I waited beneath my umbrella, under a favoring horse-chestnut tree, until the height of the storm was passed. As I was late, I crept up into the gallery expecting to find but few there besides myself. Ushered to a seat, I counted four hundred people in the galleries, and probably more than four hundred were upon the floor! Dr. Henderson, associate missionary secretary, was the preacher, and a grand sermon it was, upon "Christian Enthusiasm." Attendance upon a class-meeting led by Dr. W. H. Withrow, the genial editor, in the same church on another Lord's day, and a sermon by the venerable but most energetic Dr. Carman, were good for my soul.

Miss E. Jean Scott, at the Deaconess Home and Training School, rejoices in the embarrassing prosperity of the institution. The building is overcrowded, and deaconesses are in great demand. She is not so happy over the number of excellent deaconesses who drift into the work on our side of the line. The "Fresh Air Camp" has become an important feature of their summer work. A spacious cottage has been erected on the shore of Lake Ontario at Whitby, where land was donated by the park commissioners. Sev-

eral hundred boys and girls in convenient groups have been given an outing this year. The public have generously furnished the funds required.

By the courtesy of Mr. Chester D. Massey, a noble leader in religious and philanthropic movements, I was permitted to be present at the "complimentary luncheon" tendered by the Methodist Social Union to Rev. Walford Green, fraternal delegate from the Wesleyan Conference to the General Conference of the Canadian Church, and to Rev. Principal Crawford, the representative of the Irish Conference. The son of Mr. Green, who has been for seven years a member of the House of Commons, accompanied his father. Dr. Carman — I called him "Bishop," and he did not resent the title — presided over the select company of some fifty ministers and laymen and handsomely introduced the speakers. The personal presence of the guests was most pleasing, and their remarks were appropriate and warmly received. A visitor could not fail to be impressed with the sympathetic loyalty of King Edward's subjects from both sides the sea, and with the strong bonds of fellowship which bind together all Methodists. "God save the King" closed the formal exercises. I was highly honored by a place in the carriage with Rev. Mr. Green, Chancellor Burwash of Victoria, and Rev. Dr. Potts, for a ride about the city. It started a good many questions, the answers to which I had no opportunity to obtain, to learn that the honored son of Mr. Green was a member of the Tory party in England, and, although a Methodist, favored the much-denounced Educational Bill.

Dentonla Park Farm was never so beautiful, the fellowship of loved ones never more blissful, and the children never more lovely and entertaining. But we were conscious all the while of the absence of that noble form which ever heretofore had been the central figure at Dentonla. His spiritual presence was an unspeakable benediction. What a grand man he was! Said a successful business friend long and closely associated with him: "Since Walter Massey died I have been another man. No longer do I work for money." And his pastor has thankfully noted his attendance upon the prayer-meetings and his renewed devotion to Christ. Yes, Walter Massey lives on in I know not how many hearts. Almost daily his memory stirs me with holy purposes and heavenly hopes, and ever shall until his smile shall welcome me to the Paradise of God.

September, 1902.

— A Methodist deaconess in New York saw black crape on the door of a fashionable residence. She boldly rang the bell and was shown in. Up-stairs she found a woman who was completely prostrated with grief over the death of her little child. She was very suspicious and asked, "Who pays you to come here?" The deaconess received no salary, and she could truthfully say that no one paid her, but the love of Christ constrained her to come. The woman burst into tears. "Love!" she exclaimed; "that is a word I have not heard for years. I did not know the meaning of it until you came. Now I begin to believe in it." It is our love for Christ that helps others to believe in love.—*Christian Endeavor World*.

THE FAMILY

THE PASSING OF SUMMER

Woods russet red —
Full fruited orchards, and the golden
haze
That rounds the edges of the short'ning
days;
And fresher grows the sultry air at night,
And sharper gleam the starry spears of
light
In the blue vault o'erhead —
The year has passed its noon, and Sum-
mer's sped.

Green glades are crossed
With fairy gossamers, dew-drench'd and
fine,
And in the hedgerows berried jewels
shine —
Deep purpling sloes, and scarlet of the
brier,
While the great beeches flame to sudden
fire
At the first touch of frost —
An added glow for every glory lost.

No songsters fill
The air with music; in gay companies
Feather'd explorers hurry towards the
seas:
The falling leaves in elfin dances fly,
And fragrant pine-cones drop in hollows
dry;
But yet on moor and hill
The heather wears its royal vesture still.

Autumn is here —
A sun-brown'd reaper — strong of arm
and fleet,
The ripen'd corn in sheaves about his
feet;
The last flower Summer left is on his
breast:
"Be still, O patient Earth," he cries, "and
rest —
Sleep through dark days and drear
Till Spring shall whisper in thy dream-
ing ear!"

— CHRISTIAN BURKE, in *Blackwood's Magazine*.

Thoughts for the Thoughtful

When the spent year its carol sinks
Into a humble psalm,
Asks no more for the pleasure draught,
But for the cup of balm,
And all its storms and sunshine-bursts
Controls to one brave calm —
Then step by step walks Autumn,
With steady eyes that show
Nor grief nor fear, to the death of the year,
While the equinoctials blow.

— Dinah Mulock Craik.

Real prayer is need packed till it takes
fire. — Rev. A. C. Dixon.

There are sometimes such unexpected
chimes of joy in the darkness. — Victor
Hugo.

In choosing one's friends we must choose
those whose qualities are inborn, and their
virtues virtues of temperament. To lay the
foundations of friendship on borrowed or
added virtues is to build on an artificial
soil; we run too many risks by it. — Amiel.

This is the Blessed Life — not anxious to
see far in front; not careful about the next
step; not eager to choose the path; not
weighted with the heavy responsibilities
of the future; but quietly following behind
the Shepherd, one step at a time. — F. B.
Meyer.

If God is adding to our spiritual stature,
unfolding the new nature within us, it is a
mistake to keep twitching at the petals
with our coarse fingers. We must seek to
let the Creative Hand alone. "It is God
which giveth the increase." . . . The life
must develop out according to its type,
and, being a germ of the Christ-life, it must

unfold into the image of Christ. — Henry
Drummond.

Today is your day and mine, the only
day we have, the day in which we play our
part. What our part may signify in the
great whole we may not understand; but
we are here to play it, and now is our time.
This we know: it is a part of action, not of
whining. It is a part of love, not of cyni-
cism. It is for us to express love in terms
of human helpfulness. This we know, for
we have learned from sad experience that
any other source of life leads towards de-
cay and waste. — David Starr Jordan.

Faith is the soul's eyesight. The word
"see" is used not only of the sense of
vision by which we perceive external ob-
jects, but also of that inward perception
which gives us a certain knowledge of
spiritual things. We say, for instance, of a
mathematical problem, "I see it," meaning,
not that our outward eyes see it worked out
on a blackboard, but that our inward per-
ception grasps it as an ascertained fact. It
is in this sense that we shall come to see
Him who is invisible, not with our out-
ward eyes, but with the inward eye of our
deepest perceptions. In other words,
if we would discover the hidden God,
we must simply believe, in spite of
every "seeming" to the contrary, that
He is with us and is watching over us and
caring for us every minute of the time.
Though we see Him not, we must believe
He is there, and, so believing, we shall
surely "rejoice with joy unspeakable and
full of glory!" — Hannah Whitall Smith.

The Master commits five talents to the
servant, and the trust is shrewdly managed.
The five become ten, and the Master is fully
satisfied. What reward does He propose
for His servant? Is it a release from labor
and responsibility — a future in contrast
with the past? No, the past shapes the fu-
ture, and this servant, having served his
apprenticeship, becomes himself a master
— ruler over many things. So he entered
into the joy of his Lord, and the joy for
which Jesus endured the cross is a patient
and perpetual ministry. Life will be raised,
not reversed; work will not be closed, it
will be emancipated. The fret will be gone,
not the labor; the disappointment, not the
responsibility. Our disability shall be no
more; our capacity shall be ours forever,
and so the thorns shall be taken from our
crown. — Ian MacLaren.

Let me name one other regiment in this
great army of the heavy-laden. How shall
we describe them? They are burdened
with religiousness. We can exhaust a
horse by too much harness. We can put
upon him so many trappings that he has
no margin of strength for real and useful
service. Harness is purposed to direct our
strength to the most efficient use, but ex-
cessive harness may drain the very
strength it was intended to preserve. It is
even so in the religious life. Rules and
regulations are purposed to aid us in spiri-
tual efficiency, but excessive regulation
may drain the spirit and despoil it of the
power of fruitful ministry. Rules may
become mere binding straps, which hold
the soul in galling servitude. That was
the condition of many of the Jews in the
time of our Lord. They were "laden
with burdens grievous to be borne." Their
multitudinous rules made their spiritual
life a bondage, and their souls were weary
and spent. I am not sure that we are alto-
gether free from peril even in our own day.
I turn to manuals of devotion, and I find
directions such as these: "Forty-five rules
for the suppression of Jealousy!" "Twenty
rules for the cultivation of Charity!"

Surely regulations so multiplied will act
like burdensome harness, and will oppress
the life they were purposed to help. Christ
refused to give rules. He would not mul-
tiply small regulations. "Till seven
times?" "I say not unto thee until seven
times." He would lift the soul out of the
bondage of small literalisms into the large
opportunity of the Spirit. "Come unto
Me," ye souls that are laden with regu-
lations and trappings, "and I will give
you rest." — J. H. JOWETT, in "Brooks by
the Traveler's Way."

The battle of our life is won
And heaven begun
When we can say, "Thy will be done!"
But, Lord, until
These restless hearts in Thy deep love are still,
We pray Thee teach us how to do Thy will.

— Lucy Larcom.

HELP THESE WOMEN

THE Boston Young Women's Chris-
tian Association was organized in
1866, being first in the country to bear
this name. During these years, hundreds
of thousands of young women from all
parts of the country have been under its
care. The work is divided into preventive,
protective and educational departments,
including various forms of Christian work,
and the whole is grouped under one man-
agement. It provides an ideal home in a
practical manner, and within that home
are centered the lines of work which lead
to the outside world, where a woman,
properly trained, becomes self-supporting.
This self-support is not secured at the ex-
pense of home life, as is often the case,
where a young girl goes from her own
home poorly equipped, or where she is
forced by circumstances to take work of
any kind, or perhaps is not able to find it,
and drifts to despair and ruin.

All this is changed by the work of
the Boston Young Women's Christian
Association, to which a girl can go
and at a moderate expense have the
protection of a Christian home, and be
led carefully, but firmly and successfully,
to development along lines which bring a
return in money and broader living.

To those who study social problems the
thought must come that it is better to pro-
tect and guide than to seek to save a girl
who, had she been protected in the forma-
tive years of life, would have become
strong and helpful.

The religious element in the Association's
work permeates all its departments, it aims
to reach all classes, and is both direct and
indirect. In the boarding homes it is ap-
parent in the very atmosphere of har-
mony and refinement, which ever char-
acterizes a Christian family. In the em-
ployment department those seeking for
work are kindly helped to find it. Mean-
time they are pointed in their frequent
discouragements to the One who can
"make a way in the wilderness" and
"crooked paths straight." In seasons of
temporary illness in hospitals or lodging-
houses, the needy are visited and minis-
tered unto by the King's Daughters
belonging to the boarding homes of
the Association. Needle-women suffering
from failing health and unable to do a full
day's work are helped in a multitude of
ways to supply their bodily needs, that
they may know that a practical Chris-
tianity lies underneath every effort. But
this is not all; it is only a means to an

end—that of giving soul food and rest.

The stranger arriving on our shores, while being taken to a place of safety, is introduced to the Friend of strangers, and shown how the lonely are never alone when walking with Jesus. The young woman with aspirations for self-improvement finds that it is the Christian side of this institution that contrives a way to help her, and in so doing points her to the One who holds the silver and the gold of the universe in His hand. Worthy girls struggling for an education are every year helped to obtain it. This is done by encouragement to save their earnings for the desired purpose, by interesting others in their behalf, and by employing them as workers in the boarding homes during a preparatory course of study. Only by such means could many gratify their thirst for knowledge. Scores of young women are today in the front ranks of usefulness—bearing noble testimony throughout our land to benefits received from the Boston Young Women's Christian Association; missionaries, teachers, physicians and home-makers are among the number.

The work has grown steadily from its beginning until the present showing records 40,000 women and girls reached annually through its several departments. It has entirely outgrown its quarters. Six hundred girls have petitioned the directors to ask the public for more room. An attempt has been made by the directors to grant this petition. The land is secured, the plans are made, but money is needed to continue the work. Will you help to erect this six-story building for the benefit of self-supporting young women? Send all contributions and inquiries to the treasurer, Miss A. B. P. Walley, at the Association, 40 Berkeley Street, Boston, Mass.

IS IT WELL WITH THE CHILD?

JAMES BUCKHAM.

YES, it is well, though the child be no longer with those who love it in this world. It is well with every soul that does God's bidding and fulfils God's will. It would have been well with the child if God had willed that it should remain on earth. There is no true religion in that visionary theory about the blessedness of the dead in getting out of this world, with its troubles and temptations and failures and disappointing of others' expectations. Indeed, there is no getting out of the world! There is an accidental line through the world, called death, and you step over that line when you die, and get on the other side of it—that is all. The world is the kingdom. It is a moral and spiritual entity. You do not get out of that. You get out of the earth, but that is a merely physical change. God does not let you off from any vital moral and spiritual test because your body happens to die. How shallow, how specious, the words so often spoken over the coffin: "He has gone to his rest. He is delivered from the burden of life." Ah! the pitifulness, the insipidity, of an eternal inertia like that! Nay, even the baby, that dies before it begins to make moral distinctions upon earth, will make them, must make them, in the world, in the kingdom, forever. It is not delivered

from the test of life. It will be tested over there as it would have been tested here.

No wonder you cannot bring comfort to a weeping mother, when you tell her, over the precious clay of her child, that the little one is free from the burdens and the tests of life forever. She weeps still. She knows it is not true. She knows the untried soul must fight its brave fight over there. But she knows better than you do that it is well with the child, for she knows that, if the loving Father had not called it, had not found a place and a duty for it in the land whither we are all going, it would have remained here to meet its life-test under earthly conditions.

Melrose, Mass.

A POT OF PORRIDGE

A Colonial Story Founded on Fact

LILLA E. KELLEY.

"Peas porridge hot,
Peas porridge cold,
Peas porridge in the pot
Nine days old.
Some like it hot,
Some like it cold,
Some like it in the pot,
Nine days old."

IT was a cold, snowy day, and little Mercy stood looking out the window over Marblehead Harbor, trying to catch a glimpse of her father's fishing boat. No familiar sail was in sight. The evening shadows began to lengthen. She left the window and climbed up on the settle near the fireplace, spreading out her small, cold fingers toward the warmth.

Grandmother Snow had lit the candle and was knitting. Mercy watched the bright needles, and thought that as soon as the heel was well turned she would have to do her stint on the same stocking.

Aunt Faith was stirring the peas porridge for supper, in a big iron kettle over the fire. She was very pretty. The firelight danced and threw shadows here and there on the slender, supple figure, the glossy dark hair and brown eyes.

The table was spread for supper, with plates of bread and butter and blue bowls ready for the porridge. At the further end of the room through the shadow could be seen a ladder which connected with the empty loft above. The porridge kettle steamed and sizzled, and Aunt Faith kept on stirring.

"Mary Wood was telling me last Sabbath day," Grandmother said, "that some thieving Indians, armed with muskets, had been frightening the people on the Salem road and burning houses. They carried off several children. I wish your father was at home. They attacked Widow Gray's house and burned it down, and she, poor woman, ran all the way to David Lewis'. Poor creature! She was half-crazed with fright. Last Sabbath-day she had to borrow Mistress Martin's second-best bonnet and Mistress Osborne's shoes."

"Poor thing, I felt sorry for her; I know that they hurt her by the way she walked," said Faith. "Joseph Peach said that he had been hunting the woods for the Indians all day long."

Mistress Snow put her knitting down and shut and bolted the wooden shutters

and the big oak door. Mercy went into the pantry to get a pitcher of milk. Aunt Faith made the tea and added a pinch of salt to the steaming porridge.

Just then a sound came from the distance. Aunt Faith gave the porridge spoon to Mercy and bade her stir it. Running up the ladder, she looked out into the darkness through a small window which was directly over the entrance door, yet somewhat shaded by the roof. She heard laughter and shouts. At first it seemed as though it must be her father and brother returning from their fishing trip, or perhaps her sweetheart, Joseph Peach. Listening more intently, as the sounds came nearer, she caught a word here and there, and knew that they were the Indians, who had come back to the settlement, drunk, under cover of darkness.

There was no time in which to procure help. She must get her mother and Mercy into a place of comparative safety, and do the best she could. She felt that death was preferable to capture. The men had taken their muskets with them, and knives were the only weapons left, which would be of little use.

She ran down and helped her mother and Mercy up the ladder and wrapped them in some old quilts. The voices were very near, and the Indians began to pound upon the door, using their clubs and uttering drunken shouts. They had seen the smoke from the chimney, and knew that some one was within. They wanted more whiskey or rum. The yelling increased. Faith was just about to draw up the ladder into the loft and shut the trap door, when she heard them go away.

In a moment, however, they returned with a log, with which to burst in the door. At the same time an odor of something burning reached her. Could they be intending to burn them up alive? No! It was an odor familiar to her housewifely nose—porridge!

An idea flashed into her mind. She quickly descended the ladder, ran to the fireplace, grasped the handle of the porridge kettle, and carefully carried it up the ladder. If the door could only hold out against those yelling demons a little longer! She carried the kettle across the loft and balanced it upon the window-sill.

The Indians were giving their final push, the three dusky figures being directly in front of the door close to the house, yelling and screaming. Carefully balancing the kettle on the ledge of the window, she tipped it and sent the contents straight into the open, screaming mouths and over the black, shaggy heads. Startled, stunned, their mouths filled with the scalding, sticky stuff, thinking it a visitation of the Great Spirit in the darkness, thoroughly terrified, they did not look back once, but fled and were never seen again.

By this time the villagers, attracted by the noise, came and found Faith crying as if her heart would break, not from sorrow, but relief.

"To think," said Joseph Peach, "of those savages coming here when we were hunting them on the other side of the village, and being put to flight, not by us with our muskets, but by a girl with a porridge kettle!"

"To think," groaned Mistress Snow,

"of my fine new kettle, brought all the way from Boston last Christmas time, burned and ruined! All that you folks will have for supper is bread and butter and tea. The Lord's mercy saved us. Oh, my fine kettle! All that porridge wasted, and food so high!"

"Supper! Kettle! Fiddlesticks!" said the unceremonious Joseph, giving Faith a shy caress. "It was a fortunate thing for you, mother, that food was high, that it fell, and that you had Faith and works."

Roxbury, Mass.

Homesick

I want to go back to the orchard —
The orchard that used to be mine;
The apples are reddening, and filling
The air with their wine.

I want to wake up in the morning
To the chirp of the birds in the eaves;
I want the west wind through the corn-
fields —
The rustle of leaves.

I want the old song of the river,
The little low laugh of the rills;
I want the warm blue of September
Again on the hills.

I want to lie down in the woodland
Where the feathery clematis shines,
God's blue sky above, and about me
The peace of the pines.

I want to run on through the pasture
And let down the dusty old bars;
I want to find you there still waiting,
Your eyes like twin stars.

O nights, you are weary and dreary;
And, days, there is something you lack;
To the farm in the little old valley
I want to go back.

— Alice E. Allen.

"He's Got His Crown"

THE Annual Conference was called to order.

After devotions the Bishop said: "The secretary of the last session will please call the roll."

That official came forward and began the roll-call. He had only named a dozen of the senior members when, in a lower tone, he called the name of a man who made no answer. But the eyes of a white-haired veteran on the front seat grew moist as he said: "Never mind about him; he's got his crown."

A murmur of assent swept over the Conference, which instantly flowed into triumphant song as some one started the stanza:

"E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore."

"He's got his crown." That was well said.

For more than forty years the old man had worked like a hero for the Master he loved. He traveled many of the largest and poorest circuits of the Conference. He never chose his harvest-field, but when the Conference time came around he appeared with arms full of golden sheaves.

Last Conference he was superannuated. It cost him more than a passing pang; but he stepped down so gracefully no one noticed his wrinkled face grow pale, or saw that his eyes showed traces of last night's tears. He went from Conference sweet, tender, trustful, and settled in a little cottage in the midst of his late parishioners.

What a year of benedictions it had been to all the people of the village! He was the friend of everybody, and everybody was his friend. How the children liked to

be where he was! How his youthful pastor leaned upon him for sympathy and advice! How loyal he was to that pastor and to the church! How grateful he was that the church had put up with his infirmities and used him so well!

Bro. — did not live mostly in the past. You never heard him talking mournfully of the departed glory of the church, nor of what a terrible thing it is to forget the "landmarks." He was sure the world was growing better all the time, and he was glad he had been allowed to live so long. Sunshine was in his heart and on his face. He just ripened for Paradise. One day when the gates of pearl flew open and he stood upon the streets of gold, it was not such a great change, for he had been living in heaven a good many years, and his conversation was with the King.

"Never mind about him." No, never mind. The Conference has important matters upon its hands. It must deal with the living, pressing, awful present. It must plan once more for a forward march. It must arrange for new and larger conquests. Time is passing. Opportunities are slipping by. Do not pause, Mr. Secretary. Go swiftly on. "Never mind about him."

"He's got his crown." And that crown is all radiant with a thousand stars. Talk about your coronation! Some day King Edward's crown will rest no more upon his brow, for dead kings do not wear crowns. Some day it will crumble into dust. But the other crown, the crown of real royalty, won by the faith and self-surrender and sacrifice and toil of God's dutiful servants — it shall abide forever! — *Epworth Herald*.

Use What You Have

"WHAT is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for Me."

And he did, and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint Thine only One called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has, ever since, been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into Thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas Societies" even now continue their benign mission to the poor throughout the earth. — *Christian Budget*.

The Cereal Fad

John Jones was attacked by the cereal fad, would eat only cereal food;

No sustenance save but the grains of the field to nourish the body was good;

He thought he'd discovered the secret of life in barley and oats, wheat and corn,

And said he would live and have plenty of health till Gabriel sounded his horn.

All meats were but fit for the dogs and the cats, 'twas full of vile "animalcules,"

And men who would eat the microbe-swarmed stuff were simply condemnable fools.

And though he was given the laugh of the horse he said, as he stuck to his whim,

That he who laughed last never failed to laugh best, and the last laugh was coming to him.

At breakfast he reveled in cereal mush, well tempered with sugar and cream,

And nicely browned pancakes of wheat or of corn he thought were a cereal dream.

He drank a decoction of cereal stuff at the opening meal of the day,

And vowed that no Mocha or Java on earth bore such a delicious bouquet.

No matter what new-fangled product was sprung from the cereal shops of the land,

John Jones was the first to afford it a test and tell all the neighbors 'twas grand.

And soon he became such a cereal crank, a result of his cereal feed,

That nothing but stories in serial form would the cereal idiot read.

At last he was downed by a cere-ous ill, lay tossing with pain on his bed,

The doctor declaring his once healthy brain had turned to bran mash in his head,

And medical skill failed to fetch him around, and with glimmer of home in his eye

He passed from the earth feebly singing the joys he would find in the s-wheat by and by.

They laid him to rest, and the minister spoke of the reaper relentless and grim

Who, gathering in the ripe sheaves of the earth, had flashed the keen sickle on him.

And just as a delicate tribute to John — and neater one never was seen —

They sowed his last resting place over with oats that his grave might be ever kept green.

— JAMES B. ADAMS, in *Denver Post*.

BOYS AND GIRLS

THE STORY OF LITTLE COSMOS

EMMA C. DOWD.

THE first that Little Cosmos could remember was being in a large bed of earth, her head just peeping above the surface, and dozens of other tiny green heads, exactly like her own, on every side. She was very happy, with the blue sky overhead and the moist, sweet, sunny air all around her. Every day she grew a little stronger and a little taller, and soon she began to put forth slender green leaves. It was pleasant, this growing, and all her companions were growing, too. Sometimes they talked together in the flower language, and Little Cosmos found that her comrades knew no more about the big world than she. So she did not trouble herself with what lay outside her home, but just grew and grew and grew, content and cheerful.

One day a man lifted her gently from the wide earth bed and placed her in a tiny red clay house, and when she recovered from her surprise she found that her friends were in separate houses, too. All were close together on a long, light shelf, so she did not feel lonely, and here, as in her first home, she had nothing to do but to grow, grow.

Occasionally some of these green things would fret because the sun did not shine, or because they were too wet or too dry,

or because they wanted to see beyond the glass of their home; but Little Cosmos had a happy disposition, and never complained about any of these things.

People were always coming and going among the plants, and one day a happy-faced man stopped and fingered Little Cosmos in a way that made her know he loved her. Not long afterward she was taken with a great many of her companions and put in a wagon, and away they went, joltety-jolt, along the hot, bustling, noisy streets. The wagon stopped before a great stone building, a man unlocked a big door, and Little Cosmos and her friends were carried inside. They were left in a large, dimly-lighted room where they could scarcely see one another, and so they all went to sleep. When they awoke Little Cosmos saw the happy-faced man who had handled her leaves so softly, and then soft strains of sweet music floated through the air, and the doors and windows were opened and people thronged in, and Little Cosmos heard somebody whisper that they were in church.

After a while some children gathered near, and then after a song the happy-faced man began to talk. As he was talking he took Little Cosmos in his hand and gave her to a small boy who stood close by. That was the beginning of a new life for Little Cosmos. Her friends were all given to other little children, and she was carried home by the small boy.

The next day a tall man took Little Cosmos from her red clay house and set her in the garden near a rose and a pansy. It was pleasant here, and Little Cosmos was just getting acquainted with her new neighbors and beginning to feel at home, when along came the small boy. He took hold of her head and pulled her out of the earth and carried her into the house. His next move was to pluck off most of her delicate roots, and at this mischief his mother found him.

"I didn't want all those feathers on it!" the boy explained, which made his mother laugh; but Little Cosmos could see nothing funny about it. She felt as if her life were going fast. Water revived her a little, and at evening she was set in the garden once more, the boy looking on, but being forbidden to touch. As he was an obedient child, Little Cosmos was left in peace; but she drooped her head, and felt as if she should never have strength to look up again into the sun's face.

"I wouldn't try to grow after such treatment," said the rose.

"He really didn't know any better," answered Little Cosmos, weakly. "I must grow and blossom — that is what I am here for."

"You can't grow without roots," said the pansy. "You won't bear a single blossom — see if you do!"

"I'm going to try," returned Little Cosmos, bravely. And she did try.

For days she was too weak to hold up her head, still she did not wholly lose courage, and little by little her strength came back. At night she drank deep draughts of dew, and welcomed with joy every soft, cooling breeze, till at last she could stand straight in the sunshine and gaze up into the blue sky.

Then there came a day when the buds which she had nurtured so long and tenderly burst into bloom, and she was again carried to the church and placed among

those whom she recognized as her old comrades. She was resting content in this pleasure, all unknowing the gladness in store for her, when she heard the happy-faced man telling the story of her own life. And as she stood there, gracefully bearing her beautiful blossoms, and receiving such praise for her steadfast courage and her perseverance in the right way, she was filled with a great joy and thankfulness that she had been given strength to endure to the end.

Meriden, Conn.

A SONG OF THE 23d PSALM

MARY CHISHOLM FOSTER.

Tune, "Lightly Row."

Gladly sing,
Sweetly sing,
Praises to our Shepherd-King!
Sound His praise,
Sound His praise,
In unceasing lays!
He doth lead us in His love
To the pastures fair and smooth.
Gladly sing,
Sweetly sing,
Praises to our King!

Thankful say,
This bright day,
He doth watch me, as I stray
Now beside —
Heavenly Guide —
Waters clear and still.
He my soul doth now restore,
Righteousness my path e'ermore.
Thankful say,
This bright day,
Jesus is our King!

Hear us sing,
Shepherd, King!
Who will through the shadows bring
Faltering feet,
Wayward feet,
To the golden street?
We'll not fear an evil thing.
Thou wilt through the valley bring
Children's feet
To the street
Of eternal day.

Newtonville, Mass.

Panama Hats

AS we have learned that a calla lily is not a lily, and a dog-tooth violet is not a violet, we need not be surprised to find that Panama hats are not made in Panama. The name became fastened upon them because Panama was formerly the principal market for their sale. The hats are nearly all made in Ecuador, where one town is called Jipijapa, the Spanish name for the peculiar grass used, simply because its inhabitants are so generally engaged in hat manufacture. Manabi, the province in which Jipijapa is situated, produces eight hundred thousand dollars' worth of the hats in a year.

The best specimens of this kind of head-gear sell for eighty dollars or one hundred dollars each, and are exceedingly silky, and so flexible that one may be folded and put into the pocket without being marred in the slightest degree. These finest hats rarely find their way to the United States, but are sold to planters along the South American coast.

The making of one of the best hats is a tedious and delicate task, and months are sometimes required for its completion. It cannot be made by daylight, for the dryness of the air would stiffen and injure the delicate fibres. The favorable time is after sundown, when more dampness is in the atmosphere. Light is required for the work, but a lamp or any other artificial light will

attract insects, which may mar the beauty of the hat. Consequently the weavers sit out-of-doors and plait their hats by the light of the moon. — *Youth's Companion*.

OUR DAISY CHAIN



Son of Rev. and Mrs. James T. Moore

"Oh, what a sweet baby boy!" I can hear some of the ladies exclaiming as they look at this picture. He is only seventeen months old, and his name is Herbert H. Moore. He lives in Linneus, Maine, where his papa is the pastor of the Methodist Episcopal Church. Herbert likes to get out of doors, and often gives his mamma a lively chase down the street. One day he ran away and fell head first into a pool of dirty water, which frightened him dreadfully. A little while ago, while playing with his little cousin, he fell and sprained his ankle and foot quite badly, so that he has had to be a cripple for a time. Herbert goes to church every Sunday and sits with a gentleman while his mamma sings in the choir and his papa preaches a sermon. He sits very still and does not make a bit of noise. Don't you think he is a pretty good boy?

REACHING HUMANITY

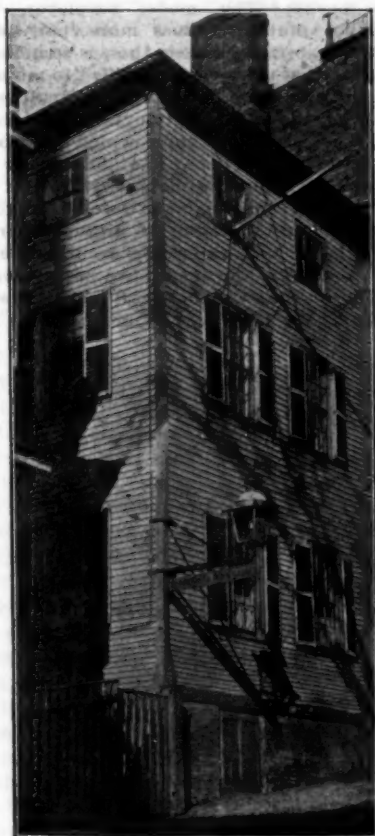
Sketch of Bunker Hill Boys' Club

It seems eminently fitting that, under the very shadow of Bunker Hill Monument and ground fought over by contending forces, another, but peaceful, battle should be waged for citizenship and good character.

Some ten years ago a business man, interested in boys, gathered a number of street gamins into a small building on Main St., Charlestown. The present secretary, Mr. Frank S. Mason — for it was he — builded better than he knew, for now, after these years, some of those youth call at the present quarters, No. 10 Wood St., express their delight at the advance that has been made, and tell of the good received by them from the club. For all that has been we are very grateful; but it is with us as with every one else — "Onward, Upward." During the past few months the Association has come into control of the club property, enabling the directors to have the superintendent live on the premises and to enlarge the activities of the Club in many directions.

As to the work itself, it may be said, in a word, that it is similar in import to all enterprises of a like character; and yet it is different from all others. No two cities are exactly alike as to sociological conditions; so that we find it necessary to meet our own peculiar problems in such a way as common sense and business judgment indicate as being for the best interests of the peculiar element that composes the bulk of our membership.

The present superintendent and his



NO. 10 WOOD ST., CHARLESTOWN DISTRICT, BOSTON

wife thoroughly believe in the idea that there is good in every individual, and that, if handled aright, something can be done with any boy, even though he may seem "hopeless," "a hard ticket," or

even incorrigible. It is also a cardinal principle in the Club management that kind but firm discipline and pleasant employment are all-important factors in reaching and developing the embryo citizen. The boys themselves are talked with, and many of them are being led to see that these great principles are eminently essential to a successful life. The consequence is that a very pleasing *esprit de corps* is being manifested in the Club. Once it was "push and pull" to get hats and coats from the coat room at night. Now if a new boy tries that, some one in

1 bell in class calls to instant attention.

2 bells dismisses class.

3 bells dismisses club.

The director and his wife are your best friends. Let them know if you are sick or in trouble, or if they can help you in any way.

The detail of the Club activity is well expressed by a quotation from a circular issued the past season:

The club aims to be diversified in its operations so as to meet "the individual element" as far as possible. The following schedule partially explains itself:

Monday evening: Gymnasium Work, Mr.



OFFICE — EMERSON L. HUNT, DIRECTOR

line will yell, "Get out o' that and stand in line."

Each boy, when he joins, fills out the following slip:

No. Ticket _____

APPLICATION FOR MEMBERSHIP

IN THE

Bunker Hill Boys' Club,

BY

My Name _____

Age _____

Address _____

Father _____

Mother _____

School _____

Work _____

New member _____

Church _____

Where Born _____

Date _____

He also receives another slip, reading as follows, which he is requested to read carefully and take home to his parents:

Bunker Hill Boys' Club

EMERSON L. HUNT, Director

Points to Remember

The rooms are yours while you use them properly. Your small fee does not give you the privilege to abuse Association property.

"Order is Heaven's first law," and also the absolute one of our club.

You injure yourself when you allow another boy to injure club property, be mean in play, or in swapping or selling tickets.

Other boys have rights — learn to respect them.

Clean hands and face, with hair nicely brushed, add to a boy's good looks.

Time is valuable — make the most of it by using the library, by healthful exercise and pleasant games.

Barnes; Printing Class, Mr. E. C. Sherburn.

Tuesday evening: Elocution Class, Mr. Frank

S. Mason; Carpentry Class, Mr. J. Francis.

Wednesday evening: Charcoal Drawing, Mrs.

Hunt; Large Games in Gymnasium.

Thursday evening: Carpentry; Printing; Gymnasium.

Friday evening: Military Drill, Mr. Harry C. Mason.

Saturday evening: Shower Bath; Drawing Class, India Ink.

The Reading-room and Game-room are open every evening.

Each class has competent instructors, and it is our aim to make every department interesting, practical and helpful. No attempt is made toward developing professionals in any line.

While the strictly industrial features are not extensive, and we lack in equipment, yet we do practically all of our own printing, and the boys have various things under construction in the carpenter-room which will add very materially to the convenience of the club building. Very creditable work in drawing has also been done.

The reading-room and library contain about 500 books and a fair supply of magazines. The gymnasium occupies the top floor, and contains a limited amount of apparatus, a piano, and a small stage for entertainments.

And yet this does not represent the real work of the Club. It is a case in which "the things which are not seen are eternal." Here and there a single boy is talked with about his life and what he ought to do and become. These "heart-to-heart" talks, as they are known among ourselves, have been, we believe, profitable beyond any words to compute. To a limited extent self-government is exercised. There is a court of twelve judges, an attorney general, secretary, president and vice-president. Minor cases of infringement of club rules are handed to the attorney general, who in true detective fashion hunts up evidence, and when the case is tried, he has charge of it.

An interesting feature of the Club is the summer work. During the season which has just closed the boys have been taken

on excursions to near-by historic places, and also to various interesting points in the country or to the seashore. There has been an excellent ball team maintained and great enthusiasm manifested. A kind friend furnished suits, the boys held some entertainments to procure balls, bats and gloves, and, thus equipped, they have made an unusually creditable appearance.

As we enter a new season of activity, it is desired to keep all former friends with us and also to enlist the sympathy of many others. Work for boys was never so important or the demand more imperative than now. A boy is a man in the cocoon — you do not know what it is going to become; his life is big with possibilities. He may make or unmake kings, change boundary lines between States, write books that will mold character, or invent machines that will revolutionize the commerce of the world.

Be patient with the boys. You are

the superintendent visits the police court, and now and then helps the boys to a clean life, or as here and there a boy is led to change his entire manner in the club

decided that the regular employees shall receive as their share of its profits one-third of the amount available for dividends after the ordinary shareholders have received 4 per cent. This means, as estimated, that at the end of the



GAME ROOM

and transform himself from a rough, uncouth boy to a polite, thoughtful young man, we are led to say: "It does pay to help boys."

first year each employee will receive about \$30, at the end of the second year the share will be about \$50, and in five years it will be \$100. The men will receive the standard union wages. Manager Buntzen says that, in his opinion, the increased interest in the company's welfare on the part of the employees created by the new system will add so much to the company's success that the shareholders, as well as the men, will gain by the innovation.

The employees' proportion of the profits will be divided equally among them, all being considered as units in making the company's business a success. In addition to this voluntary concession the company pays as high wages for every class of work as are paid by other local employers, and, generally speaking, higher wages. The company also makes certain concessions in the way of uniforms, light and transportation, that employers in other lines of business are not in a position to grant. It is customary to look for rocks in the way of all such industrial experiments. Men do not work for low wages, nor under unfavorable conditions voluntarily, but because they are forced to do so by the condition of the labor market. The model employer, the man who voluntarily does more than he is forced to do, because he sees there is something wrong and that the men are entitled to more, is worthy of all honor. One of the difficulties of such a scheme is that employment with him acquires an economic value which the workmen may be forced to pay to middlemen or intermediaries. But it is time enough to look for such trouble when it begins to develop. A good relationship and a feeling of mutual interest have a value that cannot be accurately estimated in dollars, and these have been secured already by the Vancouver Street Railway Company. We may learn some day that an



PRINTING CLASS

dealing with soul-stuff. Destiny waits just around the corner.

Be patient with the boys! They are our citizens of tomorrow. And it is our duty to see that, by every means possible, they are suitably fitted for their life's responsibilities. It is our object to help to solve this momentous sociological problem.

The Bunker Hill Boys' Club is nine years old, and is pleasantly situated in a commodious house of ten rooms in the centre of a thickly settled district where such work as ours is much needed. The year just closed has been unusually successful. We have 536 members, an aggregate attendance of more than 14,000, and 432 visitors to our club since October, 1900. Our work is practical, up to date, and genuinely helpful to the boy, and is endorsed by prominent people familiar with this peculiar phase of work. The amount of good we can accomplish and the degree of help we can render to the needy boys of the city depend altogether upon the measure of financial support received at the hands of the public. The club hours are from 9 to 12 A. M. and 7 to 9 P. M., each day except Sunday. It is always a pleasure to welcome visitors, show them the building, explain the work, and answer questions.

You ask, "Does it pay?" If you can "appraise" the value of human life, then can the question be answered. But as

Profit-sharing Street Railway

[From the *Toronto Globe*.]

The adoption of a practical system of profit-sharing by the street railway company of Vancouver is an experiment that will be of interest to all who watch the development of our industrial system. The *Independent*, a weekly published in the interests of organized labor in



CARPENTRY CLASS

Vancouver, B. C., gives a report of an address by Manager Buntzen of the street railway company to a mass meeting of workmen, which was also addressed by President Mahon of the Street Railway Men's Union of America. The meeting shows the harmonious relationship existing between the street railway company and its employees. The company has voluntarily

honest desire to do right can cure most of the industrial evils of modern society.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

OUR BOOK TABLE

A Short History of the Christian Church. By Prof. J. W. Moncrief. Fleming H. Revell Co.; Chicago, New York, and Toronto. Price, \$1.50.

We can commend this volume for its comprehensive grasp of the salient features of church history and its compactness of treatment. It gives a general account of the development of the church from the beginning down to the present. A praiseworthy feature is the emphasis which is placed upon the vital connection between religious events and the progress of civil and political life. The great currents of religious and profane history are traced side by side. It is not written in the interests of any church organization, and aims to give the facts just as they occurred. Those who may wish to go further than the text leads them will find in the book carefully selected bibliographies representing all sides of all controverted questions, by means of which they will be able to satisfactorily pursue their investigations.

The Second Coming of Christ. By Len. G. Broughton. The Pepper Publishing Company; Philadelphia, Pa.

The literal return of Christ to earth, previous to the millennium, for the purpose of completing the redemption of the human race, and establishing a universal kingdom, is the theme of this book. Many Scriptural passages are quoted in support of the author's position. He does not venture to fix the time, but gives an outline of the great events that may be expected to follow the Second Advent. The gospel of this dispensation, he says, is "not for the conversion of the whole world. If this were true, we would have to stamp failure upon the face of the Old Book. It has not saved, and never will save, the world until Jesus comes." The preaching of the Gospel, according to this writer, is merely "a witness and a testimony to Christ." There is so much that is conjectural about this subject, which depends upon the interpretation of passages regarding which even the scholars differ, that it is not becoming in any man to be too dogmatic in declaring the nature and sequence of eschatological events. However, the author is a vigorous and interesting writer, and the book is worth reading for the sake of his argument and point of view, if for nothing else.

Love Never Faleth. By Carnegie Simpson. Fleming H. Revell Co.; New York. Price, \$1.25.

This is one of those books that the reader drops with a sigh and asks why it was ever written. There is nothing original in the plot. A young man falls in love with a young girl, but neglects to tell her so. He writes her a friendly sort of note, but the girl's father, wishing her to marry a wealthy man to whom he owes money, destroys it before she sees it. The girl, not hearing from the young man, concludes to marry the other, and then decides she will not after all. Of course with such a title all must end happily. Considering the fact that the author reads German and writes poetry, we suppose the clumsy construction of sentences and an occasional grammatical error must be laid at the door of the proof-reader; but what is meant by such a word as "flimmered?" There is nothing to commend in the book except the moral tone, which is high.

Stepping Stones. Essays for Every day Living. By Dr. Orison Sweet Marden. Lothrop Publishing Co.; Boston. Price, \$1.

Dr. Marden's new volume of essays, "Stepping Stones," has the attractive qualities made familiar to a large audience of readers by his earlier books. At the same time it is entirely new in contents and most helpful and enheartening in character. It contains talks to young people of both sexes

full of practical value, happy sketches of great characters, salient suggestions on deportment and conduct, and shrewd advice of all kinds touching every-day living. The author's wide knowledge of history and literature is used to give the essays atmosphere and quality, and no Success book of the series is more engaging and wholesome than "Stepping-Stones."

Magazines

— *Country Life in America* for September presents a most inviting variety of beautifully illustrated papers including, "Peach Growing," by Walter E. Andrews; "Touring in a Carriage," by John Livingston Wright; "Salmon Fishing," by E. T. D. Chambers; "Biltmore"—the great model estate of George W. Vanderbilt in North Carolina—by George F. Weston; "The Irish Terrier in America," by James Watson; the seventh in the series of articles upon "The Making of a Country Home," giving hints on exterior treatment by Claude Bragdon; and "Planting Bulbs." This choice magazine has achieved wonderful popularity in the comparatively short period of its existence. (Doubleday, Page & Company; New York.)

—In the September *Frank Leslie's Popular Monthly* Cuyler Smith depicts "The American Negro" by pen and photograph, the pictures of "Aunt Chloe" and "Uncle Rastus" being particularly fine. "Lightning," by Frederick Street, is a profusely illustrated article of vivid interest. Besides "The Autobiography of a Thief," there are some pleasing stories and poems, with the beginning of Ralph Connor's new Glengarry stories—"Glengarry School Days." (Frank Leslie Publishing House: 141-147 Fifth Ave., New York.)

—"Christianity makes good citizens. A Christian costs the State nothing. The gambler, saloonist, barlot, criminal of any order, are constant boarders at the public tables." These trenchant and truth-laden sentences are from an article in the *Methodist Review* for September-October on "The Debt of the Republic to the Preacher," by Rev. W. A. Quayle, of Kansas City, Mo. Prof. Rishell, of Boston University School of Theology, contributes a paper on "Wesley and Other Methodist Fathers on Childhood Religion." Chancellor W. H. Hickman, D. D., of DePauw University, writes convincingly on "The Church and Higher Education." Among the articles in the "Itinerants' Club" department is a timely and suggestive editorial on "After the Minister's Vacation—What?" (Eaton & Mains: New York.)

Literary Notes

—The Century Company is about to bring out an edition of the Bible for children, beautifully illustrated from the old masters.

—A new book of short stories by Thomas Bailey Aldrich is promised this autumn.

—Dr. Theodore L. Cuyler's "Reminiscences of a Long Life" is to be published by the Baker & Taylor Company.

—"George Eliot's Life," as compiled from her letters and diaries by her husband, J. W. Cross, has been reissued by W. Blackwood & Sons, of London, in two small volumes, with the text neatly printed on thin India paper.

—Mr. Barrie explains that the curious title of his new serial just begun in *Scribner's*, "A Little White Bird," is after little David, the child hero, who earnestly believes that all babies were once little white birds.

—Harper & Brothers have secured the American rights to all the forthcoming Carlyle letters, both Jane's and Thomas's.

—Bret Harte's last book was a continuation of his "Condensed Novels," with parodies of Kipling, Conan Doyle, Anthony Hope and Hall Caine.

—Mrs. Laura E. Richards' new novel, "Mrs. Tree," fully illustrated by Frank T. Merrill, is a sequel to "Geoffrey Strong," which went through five editions in three months last summer.

—Mrs. Caroline Atwater Mason, wife of Rev. Dr. J. H. Mason, of Batavia, N. Y., is win-

ning for herself a literary recognition that is most gratifying. Her last book, "A Lily of France," has not only widened but firmly established her reputation as a writer of imagination, insight into human nature, and literary skill. Mrs. Mason is also the author of "Lux Christi," the new text-book on India for the Study Course for 1903.

—"Confessions of a Wife," by "Mary Adams," which has been running serially in the *Century*, will be published this month, with illustrations by Granville Smith.

—Miss Agnes Kepplier, author of "The Fireside Sphinx," after traveling in Touraine and Brittany during the summer, has gone to Italy and will spend the winter in Rome. "The Fireside Sphinx" has gone through four impressions since last fall.

—Charles F. Lummis, author of "The Awakening of a Nation," and editor of *Out West*, takes to his home every year two Indian children from a neighboring tribe, and keeps them for the year, at the end of that time taking two others for the same period. The children learn more living in the writer's home than they could acquire during the same period if left to go to school and live with their own people. Mr. Lummis' unique home is situated between Pasadena and Los Angeles, and was built by his own hands.

—Mr. Owen Wister dedicated his book, "The Virginian," to President Roosevelt, as follows: "Some of these pages you have seen, some you have praised; one stands new written because you have blamed it; and all, my true critic, beg leave to remind you of their author's changeless admiration."

—The *Bookman* says: "We salute and cordially congratulate Sir Arthur Conan Doyle, Knight Bachelor, upon the recognition which he has received from his sovereign lord, the King. His new honors were, to be sure, given him for his defence of the British policy in South Africa, and not for the creation of Sherlock Holmes, Mycroft Holmes, the good Dr. Watson, the obtuse Lestrade, the fatuous Gregson and the Gigantic Hound. If the King had been recognizing these things, he would have had to give Sir Arthur a peerage."

—The University of Chicago Press announces for the month of September a book entitled, "The Place of Industry in Elementary Education," by Katharine Elizabeth Dopp. The appearance of this book is timely, coming in response to a very general demand for some principle by means of which to evaluate the various forms of industry that are being introduced into the elementary school with reference to other factors in education. Although written from the point of view of scientific research, it is sufficiently concrete and popular in style to be serviceable in normal schools, reading circles, and women's clubs.

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. I. O. BROWN, Rumford Falls, Me.

Hood's Sarsaparilla promises to cure and keeps the promise.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson I

SUNDAY, OCTOBER 5, 1902.

JOSHUA 1:1-11.

JOSHUA ENCOURAGED

I Preliminary

1. **GOLDEN TEXT:** *Be strong and of a good courage.* — Josh. 1:9.

2. **DATE:** B. C. 1451, according to received chronology.

3. **PLACE:** East of the Jordan, opposite Jericho.

4. **THE BOOK OF JOSHUA.** — *Authorship* — Uncertain. Possibly written in part by Joshua or one of the elders who survived him; probably frequently edited and receiving its present form from 850 to 750 B. C. *Time Covered* — variously estimated at from seventeen to thirty years. *Scope and Purpose* — historically, to record the conquest of Canaan and its allotment to the different tribes; spiritually, to demonstrate the faithfulness of Jehovah as a covenant-keeping God.

5. **HOME READINGS:** *Monday* — Josh. 1:1-11. *Tuesday* — Josh. 1:12-18. *Wednesday* — Exod. 3:7-15. *Thursday* — Deut. 17:14-20. *Friday* — Dan. 10:10-21. *Saturday* — 2 Tim. 2:1-15. *Sunday* — Psa. 27.

II Introductory

The days of mourning for Moses, the servant of God, were ended. The land which he was forbidden to enter awaited conquest, and the time had come for the Israelites to go up and possess it. Already, even before Moses' death, his attendant, Joshua, had been designated to succeed him, and had been publicly and solemnly invested with the supreme authority over the nation. It seemed fitting, however, that his commission should receive a fresh attestation, and that he should not proceed to move the hosts of Israel without a Divine signal. That was now given. "The Lord spake unto Joshua," informed him of Moses' death, and bade him cross the Jordan. He renewed to the children of Israel the gift of the land — "every place that the sole of your foot shall tread upon." He defined its boundaries — from Lebanon on the north to "the wilderness" on the south; and from the great river, the Euphrates, on the east to "the great sea," the Mediterranean, on the west. He assured Joshua that no man should successfully withstand him, and that He would be with him as He had been with Moses. He bade him "be strong and of a good courage," to keep inflexibly the law of Moses, to meditate constantly upon its precepts and enforce them in all his counsels and decisions. By doing this he would act wisely and prosper in his arduous undertaking. In accordance with this commission Joshua issued orders to the people through the officers to make preparations for the passage over the Jordan within three days.

III Expository

1. Now (R. V., "It came to pass") — marking the historical continuation. Some suppose that the last chapter of Deuteronomy was originally the first chapter of Joshua, and was appended to the former book in order to complete the biography of Moses. After the death of Moses — the event itself, and the thirty days of mourning that followed. **The servant of the Lord** — like nan of God" (Deut. 33:1), a sort of official

title (see Deut. 34:5); but also applied to prophets, patriarchs, kings, and even to the Messiah. The word "Lord" is the translation of Jehovah, the Self-existent One. **The Lord spake unto Joshua.** — His birth is put at B. C. 1534, in Egypt. He was a descendant of Joseph, in the eighteenth generation from Ephraim (1 Chron. 7:20-27). His grandfather, Elishama, was the head of the tribe of Ephraim, which numbered forty thousand five hundred. He combined remarkable military qualities with sincere humility and a simple-hearted trust in God. **The son of Nun** — of whom nothing is known except that he was an Ephraimite. "His son, by his valor and piety, rescued his father's servile name from oblivion. So the poet Horace by his genius immortalized the Roman bondman who begat him" (D. Steele). **Moses' minister** — his official attendant.

Never in the history of the chosen people could there have been such a blank as that when they became conscious that Moses was dead. He who had been their leader, their lawgiver, their oracle, as far back as their memory could reach, was taken from them at the very moment when they seemed most to need him. It was to fill up this blank that Joshua was called. The narrative labors to impress on us the sense that the continuity of the nation and of its high purpose was not broken by the change of person and situation (Stanley).

2. **Moses . . . is dead.** — The fact of his death needed a Divine certification. Says Dr. J. Parker: "Who knows what wonderings and speculations, what rash conjectures, what foolish imaginings and vain hopings and dreamings, might have come out of the disappearance of Moses but for this plain and undeniable declaration of his decease?" Now, therefore, arise — assume the command. **Go over this Jordan.** — They were encamped before it. Across it enemies were ready to dispute their occupancy. The river itself at this season would be well-nigh impassable. "Usually at this point the Jordan is one hundred feet wide and eight or ten feet deep. But at this season it overflowed its banks, and was probably 1,200 feet wide and correspondingly deep" (Cowles). **All this people** — numbering over 600,000 (Num. 26:51). **The land which I do give** — Hebrew, "am giving."

It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not do — lead the people into the promised land. Joshua was "Moses' minister," as Christ was "made under the law;" but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the law promised (T. E. Espin).

3. **Every place** — within the limits prescribed in this and the next verse. **That the sole of your foot shall tread upon.** — Only so much was actually given as they had the faith and courage to occupy. Says Dr. J. J. Lias: "It was God's purpose that the whole land should belong to the children

of Israel: a purpose, which, as usual in Hebrew prophecy, is signified by the use of the perfect tense here. The conquest was intended to be complete. Not a foot's breadth was to rest in the hands of its former owners. But here, as elsewhere in Holy Writ, we may mark the way in which man's sin and want of faith have marred the purposes of God. In the Book of Judges we read that the Canaanites were not only not driven out, but that the children of Israel made marriages with them, worshipped their gods, and practiced their abominations. Jerusalem remained in the hands of the Jebusites until the time of David, while the Philistines remained in possession of their portion of Palestine until it was reduced under the power of the King of Babylon." **As I said unto Moses** — in Deut. 11:24.

Reference has been made to the booty taken by Thothmes III. from Palestine and the adjacent countries, but the records of Rameses II. show their condition in the age of Moses itself. The Egyptian king brought back from them, he tells us, gold, glass, gums, cattle, male and female slaves, ivory, ebony, boats laden with all good things, horses, chariots inlaid with gold and silver, goblets, dishes, iron, steel, dates, oil, wine, asses, cedar, suits of armor, fragrant wood, war galleys, incense, gold dishes with handles, collars and ornaments of lapis lazuli, silver dishes, vases of silver, precious stones, honey, goats, lead, spears of brass, colors, beer, bread, geese, fruit, milk, pigeons — the plunder, in fact, of a rich and civilized country. The meadows of Palestine, its fortresses, its groves and its orchards, are mentioned, showing that prosperity of every kind abounded. It was no savage or unoccupied region, therefore, that was to be conquered by Joshua, but a land strongly defended, full of people, and provided with all appliance for resistance. Nor was it without marked culture, for its libraries gave a name to some of its cities (Gekie).

4. **From the wilderness** — the Arabian desert, or desert of El Thih, where they had wandered. This was the southern boundary. **This Lebanon** — the conspicuous range on the north; its highest peaks towered above 10,000 feet high. **The great river . . . Euphrates** — the eastern boundary. The Euphrates is called "the great river" because it is the largest and longest of the rivers of western Asia, it being, according to Whitney, 1,780 miles in length. **All the land of the Hittites** — the children of Heth, strictly, but applied in this connection to the Canaanites generally, who now occupied the promised land. "Prof. Sayce regards the Hittites as having occupied a large portion of Asia Minor, and as having had great influence upon early Greek art. He says: 'Till within the last few years the Bible alone has preserved the name of a people who must have had almost as great an influence on human history as Assyria or Egypt'" (J. J. Lias). **Unto the great sea** — the western boundary, the Mediterranean. The Israelites knew of no greater sea.

These boundaries included a larger territory than the Hebrews ever possessed, except for a



**SUN PASTE
STOVE
POLISH**

Best in quality—largest in quantity—applied with a cloth—makes no dust—does its work quickly, easily and effectively.

MADE BY PROPRIETORS OF "RISING SUN STOVE POLISH."

short time during the reigns of David and Solomon. The breadth, from Lebanon on the north to the desert on the south, is 140 miles; the length, from the Mediterranean to the Euphrates, is about 400 miles; making an area of 56,000 square miles, equal to the States of New York and Vermont. But Canaan proper, or Palestine, was only 140 miles by 40, an area smaller than the State of New Jersey (D. Steele).

5. Shall not any man be able to stand before thee. — All difficulties and dangers should yield, no matter how threatening. Joshua would encounter, in his career of conquest, no successful opposition from foes without. I will be with thee — a specific and inspiring promise, carrying with it the most substantial encouragement. Joshua had seen how God had been with Moses, and would derive support from that experience. Will not fail thee, nor forsake thee. — Compare Deut. 31:6-8; 1 Chron. 28:20. These words are cited in Heb. 13:5: "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

6. Be strong and of a good courage. — Be strong to grasp and hold, and firm-kneed to withstand hostile assault, appears to be the meaning hid in the original. It is four times repeated in this chapter. For unto this people shalt thou divide (R. V., "for thou shalt cause this people to inherit the land"). — "The Lord would inspire Joshua with strength of soul by disclosing to him the grandeur of his mission. He reveals to him that his agency is the last link in the chain which unites prophecy and fulfillment, hope and fruition; that all the glorious possibilities of his nation hinge upon his personal valor and fidelity" (D. Steele).

7. Only — introducing the condition upon which God would prosper Joshua. Observe to do. — Courage would be required to obey. According to all the law — the Mosaic *torah*, or law, comprising the moral, ceremonial and political precepts recorded in the preceding books. Some prefer to restrict the words to the particular commands given in Deut. 5:32; 28:14; 31:7, 8. Turn not from it. — The path of obedience is conceived of as a straight line which permits of not the slightest deviation. Crooked ways are ways of disobedience. That thou mayst prosper — R. V., "that thou mayst have good success." "The strongest temptation to deviate from the commands of God is presented by pleas of expediency or policy. God would teach Joshua that these pleas are always foolish, and that not only duty, but also wisdom, is manifested in a strict obedience to the divine law" (Johnson).

8. This book of the law — the Pentateuch, but doubtless not in its present state. It was probably laid up in the Holy of Holies in the Tabernacle (Deut. 31:9-26) — the original copy; but Joshua either had access to it, or possessed a copy of his own. Shall not depart out of thy mouth. — It was to dwell upon his lips and form the

staple of his utterances and decisions. Shall meditate therein day and night. — Joshua was to be steeped in the law; he was to know it familiarly, reflect upon it deeply, and become imbued with its spirit and meaning. He was to hide the Word in his heart.

9-11. Have not I commanded thee? — an emphatic form of affirmation — "Behold, I have commanded," etc. It was the Omnipotent who commanded, who knew all the dangers and was able to make His servant more than a match for them all. Within three days. — Joshua rose to the occasion. It was a brief period for preparation, but it proved sufficient.

IV Inferential

1. No leader is too great to be spared.
2. God never lacks a man for the hour.
3. The line of promotion is in the faithful performance of subordinate duties.
4. That only is ours in the spiritual domain which we have the courage and faith to possess.
5. Whatever God commands He confers the ability to perform.
6. There is still much spiritual acreage to be possessed. The heathendom abroad, and also at our very doors, is to be overcome; its cruelty, vice and selfishness to be expelled, and righteousness, joy and peace established in their stead.
7. Nothing is so demoralizing as fear. Spiritual boldness is a duty.
8. The Bible is not satisfied with compliments, it requires obedience. It can never be mastered without profound and constant meditation.

Deaconess Doings

— The N. A. Mason Deaconess Home in Normal, Ill., hopes soon to have a new building for its Home for the Aged.

— A new sterilizer, the gift of the Deaconess Aid Society, rejoices Asbury Hospital.

— A beautiful dinner set has been received by the LaCrosse Deaconess Home from two pottery firms in East Liverpool, O. The gift came through the efforts of Miss Mary Wallace, formerly superintendent of the LaCrosse Home, who is now working in East Liverpool.

— Miss Wood, superintendent of the Providence (R. I.) Deaconess Home, has spent the greater part of the summer in fresh air work at the cottage at Buttonwoods.

— The lamented Dr. S. L. Baldwin was a warm friend of deaconess work and a lecturer in the New York school.

— Two hundred women and children were

given an outing during the summer by the Boston deaconesses at their cottage in Middleboro.

— Miss Agnes Martin, recently of the Peoria Deaconess Home, has become a member of the Toronto Deaconess Home.

— Rev. Charles Golder's book on deaconess work will soon be published in English.

— Miss Ellen K. Patterson, of Boston, is the new superintending nurse of the Peoria Deaconess Hospital.

— John S. Huyler, candy manufacturer, gives lavishly to New York deaconess work.

— Miss Edna C. Brown, a Boston deaconess, spent the summer in Europe with a friend.

— Eighty-four different physicians treated their patients in Asbury Hospital, Minneapolis, last year.

— Mrs. Judge Blake, of Spokane, recently entertained at her home the residents of the Deaconess Old Ladies' Home.

— The costume of the Baptist deaconesses in New York is dark blue. They wear their white ties on their collars instead of on their bonnets.

— A hundred and thirteen patients at one time in Wesley Hospital, Chicago! Pretty busy!

— A dear little woman in Spokane consecrated her flower garden to the Lord's work, and during the summer kept the deaconesses supplied with an abundance of bright blossoms.

— The Omaha Deaconess Hospital has received a subscription of \$25,000 payable within a year. This goes toward the new building.

— Miss Reeves, superintendent of the Old People's Home, Chicago, has been sorely bereaved in the loss of her saintly old mother.

— An Epworth League district promises Mrs. Lucy Rider Meyer about a hundred handkerchiefs to be sold for her special literature fund.

An Age of Progress

Liquid Air and then Marconi's wireless telegraphy have been agitating the public mind of late, but the latest and to the general public most useful invention that is attracting attention is the discovery by a Buffalo, N. Y., man of "Liquid Veneer," intended for use in the home, and which instantly makes old things new by a simple application with a soft cloth. It will give pianos, furniture and woodwork that superb brilliant appearance of newness so desirable and attractive. Each reader of ZION'S HERALD is entitled to a free sample bottle of this Liquid Veneer by writing the manufacturers and mentioning this paper. Write at once to the Buffalo Specialty Mfg. Co., Buffalo, N. Y., and they will send you a sample bottle free of charge and postage prepaid.

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Can be CURED without the knife or pain, by a regular physician of 30 years' experience. For FULL information send 10 cents for sealed book (in plain envelope) on Rupture, Hydrocele and Varicocele. Also gives the Doctor's name, location and Office Hours. He is highly endorsed. The treatment is a great comfort. Terms for treatment reasonable. Send for his book as above. The Doctor also successfully treats chronic diseases. No charge for professional interview. Inquire of Publisher of this paper. Address H. LORD, Lock Box 2315, Boston, Mass.

THIS CARD APPEARS EVERY OTHER WEEK.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

FROM THE PRESIDENT

Address to the Epworth Leagues of New England

SOME young people, while attending a recent Epworth League convention, visited a country churchyard and there saw a tombstone marked, "E. L., 1637." The very stone itself, falling over through neglect, gradually was being buried. Some one suggested that this, perhaps, was the grave of the Epworth League, the surroundings of the place seemed so familiar and homelike.

We are hearing this same suggestion as to our work in other ways. From more quarters than one, just now, is coming the question, "Is the Epworth League a failure?" Of course this query seldom is put at the emotional moment of great public assemblies. The enthusiasm of a convention always stirs and rouses our discipleship. Our religious life and activity bubble and sing in the warmth of such associations. But when the convention is over, how insistently this question always returns upon us! Then we are forced to face the thought that, in spite of the loyalty to Christ which has been called forth by means of the Epworth League, and in spite of the philanthropic enthusiasm which has been developed by the labors of this society, there is the growing danger of "the formation of a type of character which is not the most admirable, and certainly not that which is to be final in the life of the church." There is a danger that mere pietism may take the place of a strenuous Christian endeavor.

Julius Caesar, when hard pressed in battle, always fell back on the Tenth Legion. The Epworth League is the Lord's Tenth Legion in Methodism. A Forward Movement has been sounded in our military department. We have been sent out on the skirmish line. We are to lead the advance. Can we falter or mark time at such an hour?

To the Tenth Legion of the Lord in New England I would say: The time for singing "Hold the Fort" is past. To win this fight, in which we all are enlisted to the end of the war, we must cease to rely on the band. Pipers to the rear! Let us rally and rely on three other P's.

The first P stands for Push. Push up, as old Noll used to say, "to the push of pike." Push home the assault on the battlements of hell nearest you. Push the battle along the whole line to victory.

The second P stands for Puritanism. We need a new Puritanism that shall rescue the life of today and fashion the life of tomorrow. Let us have more of the old Puritan fire in our hearts and more of the old nonconformist iron in our blood.

The third P stands for Prince. We need the Prince — the Prince of the House of David. Pray for Him to uplift His banner in our midst, to bear before us His white oriflamme of conquest. So shall we redeem the time, stir up the gift that is within us, and make good the high encomium:

"Wherever thought is deep and strong,
Wherever conscience strives with wrong,
Thank God for old New England!"

FRANKLIN HAMILTON.

Again in the Saddle

The early pioneer itinerants lived much of their lives in the saddle. Such a thing as vacation seldom, if ever, entered their minds. They literally interpreted and

practiced Wesley's motto, "Always at it." In that slower age they could pursue such a course wisely. But with the strain and stress of our day, when commercial competition assumes the fierceness of battle, and church competition drives the enterprising ones close and ever closer to the brink of nervous prostration, a rest season becomes indispensable to continued and efficient service. Blessed are those who have enjoyed such surcease from toil and have really recuperated! Every increment of new vigor brings with it additional responsibility to do more and better work for the Master who so greatly enjoys seeing His followers robust and cheerful in their labor for Him.

Revolving Wheels

In some communities the ecclesiastical machinery slows down in summer or entirely ceases to run. But autumn starts it up again, and gradually the rested wheels revolve with accelerating velocity until they reach their customary speed. The Sunday school, Epworth League and Junior League start more easily than organizations composed of older people. Happy the church in which all the best workers are returning from vacation with increased energy and eagerness, more anxious than ever to see every department worked with highest attainable efficiency. Wise leadership as well as whole-hearted following is of the utmost importance. Generous dispositions and cheerful natures are essential in keeping the numerous church wheels running in smooth and noiseless revolutions. How indispensable are peace, harmony, and cordial relations between all branches of Christian effort!

Our Chief

This is what the chapter president is. He is at the head. Not that he abuses his honored position and tries to lord it over subordinates; but he remembers the Master's intimation that it is not so great to rule as it is to serve. In name he governs and directs; in reality he serves. The ability to serve well, along with a disposition to do it, is the regalia of true leadership. With his becoming modesty is blended due self-respect and self-affirmation which command the hearty recognition of his constituency as well as their confidence and admiration. As the one upon whom very much of the League's well-being depends, he should parody Terence and say by his whole demeanor: Nothing pertaining to the welfare of my chapter is foreign to me. He is the natural adviser of every member of the cabinet, the personal friend of every Epworthian of his acquaintance, and ex-officio member of each committee. After all, his success will depend not so much upon what he says and does as upon his tact and skill revealed in getting others to say and do right words and deeds.

First Lieutenant

This officer is in charge of the League's heart and life. It is his large privilege to look after the spiritual prosperity of the chapter. The weekly prayer-meeting is his drill-ground. Here the battle is lost or won. Hence he should be —

1. A man of evangelical faith and evangelistic in practice, seeking to enlist volunteers for Christ and to discipline them into vallant soldiers. He should heartily believe in the spiritual life and in its cultivation for every member.

2. He should hold the clear conviction

that the League's supreme purpose is to spread spiritual vitality and power throughout the church and community.

3. To this end the weekly devotional meeting should be regarded as having paramount importance.

4. In his supervision here he will aim to steer safely between the Scylla of too much form and the Charybdis of a planless, "hit-or-miss" meeting. Bright, wide-awake, ever alert himself, he is afforded an opportunity to infuse spiritual energy into the whole society. God bless our first vice-president!

Our Lady Bountiful

How commendable and queenly is our Mercy and Help work! It has done very much to give stability and favor to the League. "Basket-sisters" might be the term appropriately applied to those who nobly sustain this department. The love and sympathy generated in the devotional meetings, in them go forth to homes of need. Beautiful service! Beautiful, too, in spirit, are the young women who delight in rendering such service.

1. In the second vice-president the benevolent is natural and spontaneous. She who bestows the kindness must be to the recipient more than the gift presented.

2. Administrative ability is one of her leading qualifications. To discern where kindnesses should be proffered, to what extent they should be bestowed, to discriminate between needy ones, and to administer all favors in such a way as to render the recipients more self-reliant — all this requires a general's forecast as well as a heart of benevolence.

3. The reflex influence upon such as do this kind of work ought to deepen sympathy and render them more genial; and yet sometimes those who find grasping, de-

Sour Bread

Annoyed the Doctor

If you get right down to the bottom of your stomach trouble, it is wrong food, and the way to correct it is not by drugs, but by using the right food.

A physician in Barron, Wis., writes an instructive letter on this point. He says: "I am a practicing physician, 45 years old, and about 6 feet in height. When I began using Grape-Nuts last spring I weighed 140 pounds, was thin and poor, had a coating on my tongue, and frequently belched wind or gas, and small pieces of undigested bread or potatoes which were very sour; in short, I had acid dyspepsia.

"I consulted a brother physician, who advised me to eat about four teaspoonfuls of Grape-Nuts at the commencement of each meal and drink Postum Cereal Coffee. I had been in the habit of drinking coffee for breakfast, and tea for dinner and supper. I followed the advice of my brother physician as to diet, and experienced relief at once.

"Ever since that time I have eaten Grape-Nuts with sweet milk or cream each morning for breakfast, and I now weigh 155 lbs., and am no more troubled with sour stomach. I am very fond of Postum Food Coffee, and attribute my relief as much to that as I do to Grape-Nuts.

"Often when I am called out in the night to see a patient, and on my return home I feel tired and hungry, I eat the usual quantity of Grape-Nuts before going to bed, and then sleep soundly all night." Name given by Postum Co., Battle Creek, Mich.

ceitful and ungrateful claimants are in danger of losing that grace and gentleness of manner which so frequently adorn the philanthropic. Let them remember that God does not require of His children more than they can do, and at the same time maintain the courtesy and grace of Christian womanhood.

Wisdom with Her Torch

Knowledge and wisdom do not exist for their own sake. Their charm is lost unless they go forth to bless and enlighten. Had no place been assigned to a Literary department in our League, it would have been a fatal omission. Disciplined intellect stands next in value to the purified heart. The wise men who gave us an organized League, divinely guided, we believe, saw the growing worth of mental furnishing and drill. They understood well that intelligent piety is in ever-increasing demand. Hence they provided for the somewhat systematic study of the Sacred Scriptures and the doctrines and polity of our church, for reading the best literature, and for increased intelligence and culture. The third vice-president holds a position of special honor and difficulty. Most frequently a lady is the incumbent of this fine office. She commands respect and encourages others —

1. By her own educational and literary qualifications.
2. By her enthusiasm for worthy standards in art and literature.
4. By her wholesome influence in elevating the taste of those who prepare programs for social occasions.
4. By organizing and conducting classes in Bible study or some line of good reading.
5. By inspiring her associates with the settled conviction that all culture and wisdom should lead to a better acquaintance with God.

A Ripple of Gladness

Is not this what is created by the ideal fourth vice-president wherever he goes? He is one of those genial young fellows whom everybody enjoys meeting. He knows how to put every one at ease, how to be courteous and cheerful without being boorish. He will help a grandmother in Israel up the church steps so graciously that for the time being she is young again, and his cheering gallantry lingers in her memory like the strains of a favorite hymn. Nor does he size up a man's purse before giving him a warm grasp of the hand. No! He counts his office as a divine commission to do good unto all men through the means of true cordiality. Further —

1. He is regularly on the lookout for strangers, showing them such little attentions as will make them feel at home.
2. He is on the alert to secure new members for his chapter, and welcomes all who attend the devotional meetings.
3. In all the socials he plans, he aims at a refined and responsive sociability, without anything that savors of coarseness.
4. He bears in mind that recreations and diversions are means to higher ends. Above them all he places the forming of that Christian character which is ever the one goal of all efforts put forth "in His name."

The Quill and Scroll

A good secretary is indispensable to a chapter's best prosperity.

1. He should be accurate in his memoranda of the society's doings.
2. He should be prompt and courteous in all correspondence.
3. The addresses of all absent members should be kept, so that occasionally he can send them some program or calendar or other reminder that they are not forgotten by the home friends.
4. His information to the central and district offices should be sent without annoying delays. Although acting in the capacity of a scribe and custodian, he can be assured that his services are no less acceptable to the Master than those of any other member of the cabinet.

"Who sweeps a room as for Thy laws
Makes that and the action fine."

He "Had the Bag"

Even Christ's first disciples, poor as they were, found need of a treasurer. It is not an easy position. As a rule, the less the amount of funds, the more perplexing are his duties. Hence the one who fills this office needs —

1. Affability, pleasing manners, a winsome way. How very sensitive many good people are in the matter of finance! They have to be handled with gloves — and very soft ones at that. A kindly and friendly address, with patience like unto Job's, will go far to smooth the plane over which the "sinews of war" roll into the treasury.
2. Painstaking, business-like exactness will induce that confidence in a treasurer which will assist him greatly. If the members can feel that an accurate record is kept of all moneys received and expended, that the books are always open to the auditor's inspection, that while the treasurer is fairly conservative he is also liberal toward every worthy interest, it will be much easier to secure needed funds.
3. No officer of the cabinet merits our sympathetic and substantial support more than does the treasurer. He also should have our encouragement in spiritual matters, since his work has a tendency to secularize him and hold his attention when others are in the fervor and glow of religious quickening.
4. It is a sad fact — and with shame we call attention to it — that it is no uncommon thing for treasurers to lose confidence in professed Christians by reason of their stinginess, unreliability and sensitiveness in their financial obligations. The only safe way out of this perplexity is the adoption of God's plan of systematic, proportionate giving.

Greatest Book in the World

No candid person in Christendom of fair intelligence wonders for an instant what Book is here designated. Frantic, fierce and satanic efforts have been made to destroy it, but it still holds its unique and supreme place in literature. Never was it a mightier potency among the forces that elevate humanity than it is today. What could be more timely and more urgent than the present League movement to promote systematic Bible Study among Epworthians? The Bible Study Bureau ought to commend itself to all thoughtful Christians. Circulars come from the central office at Chicago suggesting that Oct. 5 be observed as Bible Study Rally Day for the purpose of awakening interest such as will result in organizing a class in every chapter to take up "Studies in the Life of Christ," and "Studies in the Apostolic Church." The

benefit of pursuing such studies in a regular way, under a competent leader, must be exceedingly valuable. It is work that will count for much in training our young people for usefulness.

Long Evenings Improved

The days are shortening, the nights lengthening. What worlds of enjoyment and profit have been conquered by young people after the twilight hour! Those who have formed the habit of using their available evenings in reading the right kind of books are to be congratulated. The Epworth League Reading Course has proved a blessing to those who have pursued it. The books for 1902-'03 ought to be especially attractive to Leaguers: "Nature Miracles," by Prof. Elisha Gray; "Our Church: What Methodists Believe and How They Work," by Dr. Jesse L. Hurlbut; and "The Youth of Famous Americans," by Dr. Louis Albert Banks. They give variety, are interesting and instructive, and inexpensive — only \$1 for the set. Where impracticable to organize a class, would it not be wise for the chapter to purchase a set or two and have them circulated among the members?

Christ for the World

He is for it. He came for the express purpose of saving it. He is eager to do it good. No grander enterprise can be conceived than that of introducing Christ to all peoples in such a way that they will accept Him as Saviour and Lord. How poorly we appreciate the grandeur of missionary labor. How insipid the life that cherishes no high ambition! What can be richer and loftier than the holy ambition to be in the thick of the battle for the conquest of the world for Christ? There is a serious defect in the life of that Christian who has no enthusiasm for missions both at home and abroad. Some day, we trust, there will be in every League chapter a mission study class. The text-book for this season is "The Price of Africa," giving sketches of some heroes who have given their lives for the redemption of the Dark Continent. Both the Christian Endeavor and Epworth League authorities have adopted the book officially. This is high recommendation. Let us all strive to become better informed on mission work and workers.

Lie Awake Nights?

A Simple, Pleasant Remedy

Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body, and induces refreshing sleep. It supplies the needed brain and nerve food.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unswerving profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

THE FAMOUS \$5.00 ANNUAL AUTUMNAL EXCURSION, OCT. 9

A Special Fast Express on the BOSTON & ALBANY R.R. (N. Y. C. & H. R. R. Co., Lessee) leaves South St., Thursday, Oct. 9, at 8.30 A. M., passing through the most beautiful and prosperous section of Massachusetts to Albany, thence by either day or night boat down the historic and beautiful

HUDSON RIVER \$5
Passing the Catskills, West Point, and the Palisades, arriving in NEW YORK CITY at 6 A. M. or 6 P. M., Friday, Oct. 10. Thence by the palatial steamers of the Fall River Line to Boston, arriving at 7 A. M., either Saturday or Sunday. Tickets on sale at principal stations. For further particulars address
A. S. HANSON, Gen. Pass. Agt., Boston.

Oct. 9	\$5.00	Oct. 9
THE LAST	THE BEST	TAKE IT IN

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Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate. **I. P. FRINK, 551 Pearl St., N. Y.**

League Prayer Meeting Topics for October

REV. MATTHIAS S. KAUFMAN, D. D.

October 5—Résumé of Progress of Methodist Missions. Psalm 115: 1-3.

Some very significant adjectives have been employed from time to time in attempting to delineate the achievements of "the people called Methodists"—great, grand, glorious, stupendous, amazing, matchless—and it would require many more to exhaust the list. The best of it is, they are all appropriate and true. Words cannot adequately speak forth the full grandeur of our Methodism as a moral, social, intellectual and spiritual force for more than a hundred years, in pushing our fallen race closer to God and towards its designed destiny. What it has done for permanent progress reads like an epic.

I. *Progress Financial.*—The corporate name of our mission organization is the Missionary Society of the Methodist Episcopal Church. It was organized in 1819, chiefly by missionaries sent over from England and those who had been led to Christ under their evangelistic efforts. In that year the contributions amounted to \$823.04, while the receipts of this Society the past year almost reached \$1,500,000. In addition to this sum, Church Extension, Freedmen's Aid and Southern Education Society, Woman's Home and Foreign Missionary Societies, have raised and expended almost as much more. During the past decade our total benevolent collections have amounted to about \$25,000,000. This is gratifying, and yet we must confess with some humiliation that, in proportion to the financial ability of our immense membership, it is far below what might and should have been given.

II. *Progress Patriotic.* This refers to domestic missions within our own borders, incited partly by patriotic considerations. There are some people with limited vision and unscriptural hearts who will not aid in sending the Gospel across the oceans, but out of a narrow patriotism will contribute toward Christianizing their own degraded fellow-citizens. Many do not know that nearly one half of the money raised for missions is used on the home-field.

1. Many workers and much money are devoted to religious work in sparsely settled parts of our country, not only in the West, but even in New England.

2. In the Southland among poor whites and colored people.

3. Among the vast foreign population in our cities, many of whom cannot speak English. This work is indispensable to our country's welfare aside from gospel considerations. It may be safely affirmed that no other denomination has done so much as ours toward laying the foundations of a Christian civilization in all parts of our broad domain. The itinerant, pioneer circuit-rider of earlier Methodism was a practical missionary whose value to the nation's perpetuity cannot be estimated.

III. *Progress Abroad.* Bishop Coke was an ideal missionary, fired with a flaming zeal seldom equaled. The Indian Ocean is his grave, he having died on his way to India to establish Methodist mission stations. His burial took place May 3, 1814. Though failing to reach the goal, his associates, catching his splendid spirit, went forward and partially carried out his plans. To this day their successors have kept building upon the foundations then laid. Our own branch of Methodism established missions in—

1. Heathen Lands—(a) Melville B. Cox went to Africa in 1833. He was a hero of the most heroic type. Many years of much discouragement intervened, until William Taylor introduced

new methods, and now Bishop Hartzell, with his corps of valiant helpers, is making a greater impression than ever before upon the Dark Continent. (b) In 1847 Collins and White made a landing in China, and there a magnificent work has been accomplished. (c) Our own noble William Butler introduced the work into India in 1856, and now Bishop Foss tells us it is our most successful mission. (See his thrilling book, "From the Himalayas to the Equator.") The apostolic Bishop Thoburn is in command there. There were two years in which he and his helpers baptized 38,219 converts from heathenism. (d) R. S. Maclay planted our mission work in Japan in 1872. (e) In 1885 our forces moved upon Malaysia and into the "Hermit Nation," Korea. In the foregoing fields we have 536 missionaries, 1,600 native preachers, and 144,000 members and probationers.

2. To Romanists. As early as 1836 our missions were introduced into South America, into Italy in '71, and into Mexico in '73. In these countries Romanism has not only stood stubbornly against us, but has advanced vigorously in its determination to drive us from these fields. In spite of all their bitter violence, we have made considerable progress and have become so firmly established that they now exert large and wholesome influence.

3. In Bulgaria and at St. Petersburg, Russia, we have struggling little missions under the shadow of the Greek Catholic Church. Many discouragements have attended these, but better times are anticipated.

4. Doors have been opened to us in certain Protestant countries. A good measure of prosperity is enjoyed by our missions in Germany, Switzerland, Denmark, Finland, Norway and Sweden.

PRACTICAL SUGGESTIONS

1. Every Epworthian may now be well informed concerning this work. Abundance of missionary literature is easily obtained.

2. Would it not be well for every chapter to have the new missionary map recently published?

3. Occasional map exercises, locating our missions, and having brief papers upon their origin, growth and present status, would prove interesting and instructive.

4. Find out the meaning and power of the Student Volunteer Movement.

5. Awaken such interest in Christian Stewardship Enrollment that every Leaguer will become a systematic and consequently a cheerful giver to this cause which lies so near the heart of Christ.

October 12—Fruitful or Fruitless. John 15: 1-8, 16; Mark 11: 12-14.

DAILY READINGS

Monday. Planted by Christ. Matt. 15: 10-13.
Tuesday. All things in Christ. Phil. 4: 11-13.
Wednesday. Known by our fruits. Matt. 7: 1-12.
Thursday. Salt and light. Matt. 7: 15-20.
Friday. Salt and light. Matt. 5: 13-16.
Saturday. A tree of life. Prov. 11: 25-30.

In Palestine the grape was regarded as the king of fruits. Judea especially, with its temperate climate and rocky, sun-warmed slopes and rich vales, was admirably adapted to the cultivation of the vine. A vineyard on a hill, which had been cleared of stones and surrounded by a fence, was the appropriate emblem of the kingdom of Judah. Hence the naturalness and aptness of our Lord's teaching.

ANALOGIES

1. "I am the true vine." Special honor is thus accorded this plant.

2. The grapevine belongs to the highest order of vegetable life. It is perfect in its construction. There is in it rare balance of loveliness and utility.

3. One remarkable feature of the vine is that, although a climbing plant, it does not injure that which is its support. It has no noxious qualities and no thorns.

4. We may notice farther how little of the vine is in the earth compared with the

amount of surface it spreads out to the sun and air. It is nourished largely from above. So was it with the True Vine.

METHODS OF HUSBANDRY

1. Have we considered the very intimate relationship of the branches to the vine? The very same life which vitalizes the vine threads its way into the least little branch. Its quality is precisely the same. The vitality it imparts is just as gracious and beneficent. The union and identity are beautiful, and become glorious when applied to Christ and His true follower. It is Christ's own life in the disciple that constitutes him a Christian.

2. Since this relationship is a vital one, not mechanical, the wise husbandman has no use for any withered branches. They tell their own story. Even before he cuts them off they have really severed themselves. The sinner by willful disobedience determines his own doom. He refuses to allow the Christ-life to permeate his own. Hence he withers. The vital union is a hidden one, but when a man deliberately severs himself from the true vine, that he has done so soon becomes apparent to the world as in the case of the withered branch. What can be done with dead branches except to cut them away? After the true life is out of them and they are dead to all that can make them of any use to themselves or to others, what matter is it how the husbandman disposes of them? One thing is sure: he cannot allow his vineyard to be cluttered up by these lifeless, unattractive, useless forms.

BUNCHES

1. It is not a few straggling grapes of character that we are bidden to bear, but great luscious bunches, such as the skillful, divine Husbandman may take pardonable pride and pleasure in observing. Not "to be nothing," but to be something really noble and grand, should be our aspiration.

2. It is recorded that Dr. Mitchell of Philadelphia, in 1845, grew a cluster of grapes that was two feet, four and five-eighths inches in length and three feet across the shoulders of the bunch. The vine was only three years old. Something similar to this robust growth have been the fruits of the Spirit seen on such branches as St. Paul and other saints who have clung closely to the Christ.

3. The Boston *Cultivator* also tells of a large bunch of grapes, the weight of which was twenty-three pounds, five ounces. To produce such immense fruitage the branch upon which it grew not only kept in vital union with its vine, but drew heavily upon it for sustenance. This is what Christ would have us do. Not only abide in Him, but draw more heavily upon

A CAT'S INTELLIGENCE

Dumb Animals can Scent Danger

A cat will refuse to drink coffee, but will drink and thrive on Postum Food Coffee. Mrs. Alice Gould, of Maywood, Ill., says: "Coffee drinking made me very much run down, thin and nervous, and I thought I should have to give up my work."

"I was induced to try Postum by a friend who suffered four years from severe sick headaches lasting for several days at a time, who said that since using Postum Coffee she had been entirely free from an attack. I found that by making Postum according to directions it was equal to coffee in flavor."

"It is now six months since I began drinking Postum, and I have gained 18 lbs. in weight. It has built me up, and I feel like a new person."

"We all drink it now, even to the cat, who is the pet of the family, and it is funny to see him drink his bowl of Postum Food Coffee every morning. We often try to get him to drink coffee, but he has the good sense to refuse it."

Him for all needed supplies of strength and grace.

BARRENNESS CAUSED

It does not just happen. There is always a cause, which is discreditable to the one who might be fruitful if he so choose. This has severe application to the professed Christian. If not bearing fruit to the glory of Christ, he is neglecting some duty. Probably he omits the morning watch, family worship, and other means of grace, both public and private. Possibly he is not thoroughly honest in business, having lost that keen ethical sense which is an essential part of the Christian's furnishing. Sad indeed is that life which, like the barren fig-tree, presents to the Master's eye "nothing but leaves."

BARRENNESS CURED

In early manhood there fell into my hands a book entitled "The Cause and Cure of Infidelity." It was written by a converted infidel, and made a profound impression upon me. The real cause of infidelity, he asserted, was voluntary turning away from the truth, and its cure was a submissive surrender to Christ in obedient trust and service. No life can long remain barren that will determine to cling close to the Saviour. His blessed life flowing into any other life must inevitably make it "bear much fruit."

October 19 — Self-mastery. (Temperance meeting.) 1 Cor. 9:25; Gal. 5:16-26.

DAILY READINGS

Monday. "Be ye therefore sober." 1 Pet. 4:1-7.
Tuesday. Provision for the flesh. Rom. 13:11-14.
Wednesday. Excess. Eph. 5:15-21.
Thursday. "At the last." Prov. 23:29-35.
Friday. Drunkenness and rage. Prov. 23:15-21.
Saturday. Devoured as stubble. Nah. 1:2-10.

Some time ago, as the workmen were busily storing away a show in winter quarters in an Ohio town, they noticed a motion in a bundle of rubbish in one corner of the large building. Upon closer observation they were convinced that some living thing must be there. After consultation they decided upon a plan of attack. Tearing away the rubbish, they discovered an immense boa-constrictor which had escaped from winter quarters two years previously. By her side were eight baby boas, each one weighing from twenty to thirty pounds. When she first escaped her weight was only thirty-five pounds and her length twelve feet. Now she tipped the scales at sixty-eight pounds and measured over nineteen feet. Upon being driven from her hiding place she attempted the lives of the men and gave them all the fight they wanted for five hours. In the struggle she killed a Great Dane dog valued at \$250. For two years this terrible snake had been in the vicinity of the people of that town, but they knew it not. For two years their lives had been in jeopardy while they slumbered on in ignorance and tranquillity. How startling to think of! Yet a rum-constrictor, immensely larger and more ferocious, is known to exist in almost every community from Boston to San Francisco. It not only exists, but is protected by powerful legal safeguards, endorsed by the votes of great majorities of the American people. Occasionally certain communities rouse up and have a tussle with this monster. If they subdue him for a season he usually finds some way of asserting his beastly power. Recently in Portland, Me., it looked as though he were baffled and beaten; but now again he has gained the advantage. It is indeed a fierce and fearless foe.

A STEADY EYE

They need an eye that wavers not, an eye that is fixed for the right, and will not wink or blink at evil in any form. "No man can take a drink safely who is going to play golf," remarked an experienced player. "It spoils his eye." If a single glass, even, as this player contended, would

tend to cause him to lose the game, how important that we as Christian warriors do not allow any dissipation to unsteady our view of the enemy before us in this holy cause.

THE STEADY HAND

Undoubtedly many of us are guilty of some intemperance in what we may please to term the little matters of life. We eat certain foods simply because they please the palate, when we know that other kinds will build up better tissues. We allow social engagements to interfere with early hours of sleep, so essential to healthful nerves. Most likely we fail to take the exercise which the system requires. If we fail to live up to the light we have in these particulars, can we claim to be temperate in the true sense? If the hand is not steady for the fierce encounters with evils so near, and we are inclined to flee from these in consternation, is not conscience at the seat of our cowardice?

THE STEADY HEART

This is what is needed for unabating effort. It is the no-surrender spirit possessed by the most grandly heroic men and women of our day. They believe in "the Lord of hosts." They believe all right reformatory work to be the advance of His reign among men. Hence they move forward in quiet assurance that victory is certain ultimately. It is not their own cause, but God's, in which they are engaged. Out of the heart must be driven all works of the flesh, and in it will then easily be cultivated all the fruits of the Spirit. How vastly necessary is the steady heart firmly fixed upon doing God's will at all hazard! According to Tennyson the ideal man is he who is led to sovereign power by self-knowledge resulting in self-control and self-control growing perfect in self-reverence. He who pursues the path of right-doing, sometimes pleasant but often painful,

"Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun."

October 26 — Treating a Gracious Invitation Lightly. Matt. 22:1-10.

DAILY READINGS

Monday. Another feast. Luke 14:16-24.
Tuesday. The feast in heaven. Rev. 19:1-9.
Wednesday. The great invitation. Rev. 22:12-17.
Thursday. Wisdom's invitation. Prov. 9:1-6.
Friday. Christ's invitation. Matt. 11:28-30.
Saturday. The invitation accepted. Psa. 65:1-4.

"The key of yesterday I threw away;
And now, too late, before tomorrow's close-
locked gate
Helpless I stand — In vain to pray, in vain to
sorrow;
Only the key of yesterday unlocks tomorrow."

"Now" is an exacting word. It is clean-cut, rugged, and grips with a force all its own. After it are trailed no delinquencies, no procrastinations. "Now or never," is a proverb that has often stood at the parting of the ways — one leading to doom, the other to destiny sublime. "Now is the day of salvation." Yesterday's "now" improved has ever been the key which unlocked tomorrow's casket of rare jewels. The "nows" of each passing moment are among the richest of life's best inheritances.

BLACK BALLS

1. In some societies candidates for admission are voted for by means of little white balls, and voted against by black balls. It is usually regarded as a severe slight, if nothing more, to be black-balled. It means rejection.
2. Here is a feast made ready. Invitations are sent. The time has arrived. Black balls of rejection are cast. It is an insult to the host.
3. Servants were sent forth to call those who were invited. Again the answer is refusal, with added derision.
4. The spirit of opposition has grown fierce, and now those who have been sent to entreat the guests to come and enjoy the bountiful feast are seized and beaten. Here are the black balls of aggressive and offensive hatred.

WHITE BALLS

1. These indicate acceptance. In our lesson the invitation is made more general. "Bid as

many as ye shall find." Now the acceptance is general, too, for the feast "was furnished with guests," and the King's generosity is appreciated.

2. Offered grace and pardon were welcomed as they always should be when God seeks the sinner.

3. The blind-hearted Jews turned away from Christ, but many Gentiles gladly received Him.

4. How sad that multitudes of those who have been brought up in Christian homes vote against Christ and turn away from Him! How expressive of divine mercy that other multitudes who have been born and bred in homes of vice or heathen darkness do turn to the Saviour and gladly accept Him.

5. The thought that any human being, created for happiness, may eternally fail of reaching it, is terrible beyond expression. That God is doing all He can to prevent such a calamity is evident. His whole plan of salvation through the tragedy of the Cross demonstrates this fact. If people reject Him, He pities them. But how can He save without their consent?

HUMAN FRAGMENTS

Defective, broken, plundered, fragmentary people are dear to Christ. In them He can find germs which may be touched into glorious fruitage. When Sir Launfal saw the miserable, mutilated old leper with Christ's eyes, he stood up —

"Shining and tall and fair and straight
As the pillar that stood at the beautiful gate."

Christ can bring music out of lives that have little left on which to play. Yonder is Paganini, the famed Italian violinist, who

"Shambled awkward on the stage, the while
Across the waiting audience swept a smile."

Seemingly embarrassed, his touch was clumsy, and snap went one string, snap went another, and then another, until he stood before the tittering, laughing audience with only one string left; but upon that one string his lofty genius mounted until he seemed to draw harmonies from heaven.

"A silence falls; then awe; the people bow,
And they who erst had hissed are weeping
now;
And when the last note, trembling, died away,
Some shouted Bravo! Some had learned to
pray."

How many lives have nearly all their musical strings broken! But from them our Master can evoke such music as was intended in their creation. Accepting the gracious invitation to the marriage feast is the first step towards being put to the high use designed by Him who gave us being.

"Ring and robe and royal sandals
Wait the lost ones. Call them in."

Fall River, Mass.

Old Men and Women Bless Him

Box 58, Fanaler, Ind., Feb. 25, 1902.

DR. D. M. BYE CO.:

DEAR SIRS: I will write a statement of my case as a testimonial of my cure. About twenty-five years ago there was a small lump appeared on my nose near my left eye; in a few years it became rough and I thought it a wart; was not sore, but would itch and sting. In 1891 I consulted Dr. —, of Hicksville, Ohio, a cancer specialist. He pronounced it a cancer; put on medicine to kill and remove it. In about two months it was pronounced well. I had no more trouble with it until one year ago it broke out anew and was very sore and bleeding when touched. I went to other Ohio cancer doctors; they pronounced it a wart cancer. They treated it seven months. It was getting worse, so I sent to Dr. D. M. Bye Co., of Indianapolis, Ind.; received their treatment, Nov. 8, 1901. In 20 days the cancer came out, and is now healed and appears well; all itching and stinging gone. The treatment is painless. I can recommend it to all afflicted as I have been. I am seventy years old, and cannot have many years to live, but hope to never be afflicted again with cancer.

AMY M. WALKER.

The Combination Oil Cure, for cancer and malignant diseases, has the endorsement of the best medical authorities of the world. It cures when all else fails, and gives relief from unceasing pain. Illustrated books and papers sent free to those interested. Call on or address the home office — Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Warren.—One of the popular conductors of the Boston & Maine railroad was the man always called "Ed" Eastman. His very sudden death, by heart failure, was a shock to all his friends. The funeral services occurred at the Methodist church, when the pastor, Rev. H. E. Allen, had a somewhat novel experience. He was asked by the family to read the sermon preached at the funeral of Mr. Eastman's father some years ago by a Universalist preacher on "Immortality." There was a very large attendance of his railroad mates, the Masonic fraternity, and neighbors.

Swiftwater.—New paint on the church and shingles on the parsonage give an air of freshness to the place that is refreshing. The pastor, Rev. W. A. Hudson, keeps as busily at his work as he can. A small salary, with increasing family cares, make necessary some work about home that more favorable financial circumstances would not require. He is at work on his books and among the people. The presiding elder at his recent visit baptized the new arrival of the family—Margaret Adella Jeannette Hudson. He had a chance to get in his word on the temperance issue also. Whether the agitation will retain the present law remains to be seen. It looks as if the political and legal hosts were uniting to force some form of license on the State. It is a shame when good men insist on licensing an evil and giving it the protection of law, that it may carry on its work of destruction.

Epworth League Reading Course.—Have you seen it? Spend \$1 and buy it. You will enjoy its reading. For young Methodists the one book, "Our Church," by Dr. J. L. Harbut, is worth all you will pay for the set of three. Everything pertaining to the organization of our church is clearly set forth. The second series of "Nature's Miracles," by Dr. Elisha Gray, will prove as profitable as the first. The same is true of "The Youth of Famous Americans," by Dr. Louis Albert Banks—it will do good and be an inspiration.

Bethlehem.—The gem of the mountains to thousands of tourists. "No place like it," they say—beautiful for situation, scenery, and salvable effects to many. Though the summer has been cold and rainy, every hotel has been filled; some have been overflowing. At no time in the history of the summer crowds has there been such a churchgoing tendency as this year. May be it is due more to the efforts put forth by the churches than to the people themselves. There have been in the past those who have confidently asserted that nothing could be done in church work in the summer; the summer visitor was not a churchgoer; our own people were busy and could not come, etc. Hence, beyond the Sunday morning preaching service not a great deal was attempted; but this year an earnest effort has been made to reach the people, and it has been a great success. The pastor, Rev. William Ramsden, has had some of the strong men from all over the country, and not the least popular of all has been the pastor himself. Special attention has been given to the Sunday evening service, and large audiences have been present. Some of the best musicians of the country have been there, and they have freely and gladly given their service, much to the delight and profit of the people. Besides the work done by Mr.

Ramsden, Dr. Merrill Gates, formerly president of Amherst College, at the Congregational Church, and Rev. Mr. Sprague of the Episcopal Church have made attractive services, so that the result has been throngs at the Sunday services. Then Sunday afternoon meetings have been held on the golf links, where these pastors each had a service, and one afternoon the meeting was in charge of Will Carleton. Three hundred persons were in attendance each Sabbath, and a good gospel was presented to the crowd.

A new feature this year is the introduction of work in the interest of missions. It is expected to extend it another year. With many here and in the surrounding resorts either returned missionaries or heartily interested in the work, this can be made a great missionary centre; and what Northfield is for Bible study and a better spiritual life Bethlehem may become for the missionary cause. Already the visitors feel the good influence of the work of the churches, and comment upon it. It will be more effective in coming years. The work of our own church is in a most healthy condition. The Sunday-school has kept up the best average in years. The pastor's wife has put herself into the Epworth League and has kept the meetings going all summer. The fair recently held by the ladies netted them about \$280, so they have paid their entire subscription to the church debt, and no doubt will be glad to make some much-desired improvements in the parsonage another year.

On the principle that "All work and no play makes Jack a dull boy," the pastor and presiding elder indulged in play one afternoon. We ran the scale from golf to ping pong. If you want to forget for the time being all the cares and anxieties you have ever had, and have your mind on only one thing—play golf. It will afford the complete change that is a complete rest. If we would judiciously play more, we could work more and live longer.

"A Deluge."—That is what Dr. Knowles says of the attendance at the Seminary this term. Over 200 enrolled at this time! Everything packed. Never been such an attendance in the history of the school. That is certainly a good thing. We may need to enlarge our capacity. Let them come. Some way will be found to care for them. While the work is on the upgrade let us keep it there.

Church Extension Collection Once More.—Many have taken their offering and sent it in to Philadelphia, and Beecher Falls is reaping the benefit. Will not every other pastor in the Conference do likewise? We need to make up the full amount the Church Extension treasury needs for this grant. They have paid the church, but the treasury is overdrawn. Please, brethren, let us keep our credit good at headquarters!

Joy Bells at Franklin Falls.—They rang with merriment on the evening of Wednesday, Sept. 17, in a beautiful marriage service that took place in the Methodist church. The contracting parties were Miss Evangeline Dorion, daughter of the late Rev. Thomas A. Dorion, and Fred Dexter Sanborn, a young business man of Ashland, N. H. The ceremony was performed by her brother, Rev. E. C. E. Dorion, assisted by the brother-in-law, Rev. J. G. Cairns, and the presiding elder of Concord District. About fifty out-of-town friends had been invited, and then the church was thrown open with a general invitation to the congregation. It is needless to say it was packed to its utmost capacity. After the ceremony a largely attended reception was held at the parsonage. After a brief wedding trip Mr. and Mrs. Sanborn will make their home in Ashland.

B.

Manchester District

Manchester, Trinity Church.—Rev. C. N. Tilton and family spent their vacation at York Beach and Hedding, returning much invigorated because of the rest. The ladies of the society have put a new carpet and some comfortable chairs in the parsonage. Work in the way of remodeling and repairs on the church is now in progress. The brethren expect it will cost at least \$2,500. The growth of this society necessitates more room. Mr. Tilton is vigorously pushing his work.

Manchester, St. James.—Rev. J. R. Dinsmore is happy in his work. Recently 4 persons were received by letter and 2 from probation into this church. Reports at quarterly conference

A Vacation Trip Through America's Finest Scenery

Boston & Albany

Annual Autumnal Excursion

Thursday, Oct. 9, 1902

From Boston, through the most interesting cities of Massachusetts to Albany, down the beautiful Hudson River by daylight, with its historic and scenic points of interest, to New York city, returning via Fall River Line steamer.

The excursion starts Thursday morning, Oct. 9, and is due to return either Saturday, Oct. 11, or Sunday, Oct. 12. It is one of the highest-class excursions given by any railroad in the country, and at a time when it will be most appreciated by those who enjoy traveling. It is exclusive, as the number of tickets issued will be limited. Every arrangement will be perfect. There is nothing cheap about the excursion except the price, which is the nominal sum of \$5, the cost of an ordinary ticket between Boston and New York one way.

The conditions under which this excursion is given are ideal, and can but appeal to every lover of travel. The time of the year is most opportune. The weather is settled, and the golden October sunshine will make each day a period of full enjoyment. According to the itinerary the excursion starts from South Station, Boston, at 8:30 Thursday morning, Oct. 9. The journey from Boston to Albany will be on one of the Boston & Albany's luxurious trains, over one of the finest road-beds in existence. The traveler will pass through the great commercial centres of Massachusetts, Worcester and Springfield, and through the heart of the famous Berkshire Hills, where the natural beauty of the scenery is unrivaled, passing finally through the "Albany Gateway" to the city of Albany, where the train is due at 2:35 P. M. A representative of the Albany Chamber of Commerce will be on the train to give any information as to points of interest in the city of Albany. To those who wish to remain over in Albany for the day, are many things worth seeing, including the State Capitol, the handsome and most elaborate capitol building of any State in the Union. In the event of remaining over night in Albany, the excursionist takes the steamer "New York" of the famous Hudson River day line, which leaves Albany at 8:30 A. M., Friday, Oct. 10. If the traveler prefers, he may continue to New York that same evening by one of the elegant steamers of the People's Evening Line, which leaves Albany at 8 P. M. All the way down the Hudson River the scenery is magnificent, and rich in historic associations. West Point, the nursery of patriotism and training school for officers of the United States Army, Fort Clinton, Fort Putnam, Constitution Island, and such historic emplacements as Storm King, Crockett, Taurus and Breakneck, are some of the points that present themselves in rapid succession. Below West Point the steamer passes the famous Treason Hill, where Major Andre was captured, and the region of Sleepy Hollow made famous by Irving. Late in the afternoon the wonderful Palisades of the Hudson come into sight. This is the grandest point of scenery on the whole trip. The Palisades have made the Hudson famous, and have caused it to be frequently compared in scenery to the river Rhine.

Upon arrival at New York on Friday afternoon, Oct. 10 (or if you take the night line from Albany, on Friday morning), the traveler has before him a delightful return journey over the Fall River Line by one of the beautiful steamers "Priscilla" or "Puritan," leaving Pier No. 19, North River, at 5 P. M., and arriving in Boston at 7 A. M., either on Saturday or Sunday morning. If the traveler arrives in New York on Friday morning by the night line from Albany, he may have two whole days in the metropolis, and still reach Boston within the limit of his ticket. If, however, this length of time is not sufficient for any one, the time of ticket may be extended by the payment of \$2 to the Fall River Line at Pier No. 19. As the price of an ordinary ticket is \$5 for one way, business men and others who wish to make a longer sojourn in New York, will find it greatly to their advantage to arrange to go upon this excursion. Remember that the price of the entire journey is only \$5; the opportunity is offered only once each year, and the number of tickets is limited. If, therefore, you contemplate taking your vacation, or can by any means arrange to be absent for three days at this season, it would be well to make application for tickets as soon as possible. Tickets will be placed on sale only at principal stations, and there is no question but that every ticket available will be taken before the date set for the excursion.

This excursion ticket will be accepted on any train out of Boston to Albany, over the Boston & Albany Road, during the day of Oct. 9, with the single exception of train No. 15, which leaves South Station at 10:45 A. M. It is not, therefore, absolutely necessary to take the special train at 8:30 A. M., but suburban residents or those living even at a distance from Boston, can leave their homes on the morning of Oct. 9 and join the main excursion in Albany by taking a later train.

Remember these three things: The date of the excursion is Thursday, Oct. 9. The time the special train leaves South Station is 8:30 A. M. Price for the grand tour—Boston-Albany-New York city-Boston—is only \$5.

For illustrated circulars descriptive of route to be traversed, or any other details not furnished in this article, upon which the traveler may wish to be informed, call on nearest ticket agent, or address A. S. HANSON, G. P. A., Boston, Mass.

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show quite an advance in finances. Congregations are steadily increasing. The ceiling and walls of the vestry have been tinted, which very much improves the appearance of things. A new piazza has been added to the parsonage, increasing its comfort and convenience. This church will miss Mr. David Young, who died in July last. At the time of his death he was president of the board of trustees. Some very pleasant and appreciative resolutions were passed by the trustees and also by the quarterly conference.

Londonderry.—Rev. J. P. Frye is doing faithful work here, and harmony prevails. All reports are encouraging. The daughter, Miss Grace, graduated last June, and is now teaching near home.

North Salem.—Rev. C. A. Reed went to California with the excursion on August 4, and has concluded to remain in that country, at least for a time. We wish Mr. Reed the greatest possible success.

Preachers' Meeting.—Manchester District Preachers' Meeting will hold its next session at Hillsboro Bridge, Oct. 6 and 7. We hope to see a large attendance. A very fine program has been prepared.

Special.—Will the brethren please take all the benevolent collections early in the year? Be sure and raise the full amount for General Conference this year. Let these apportionments be met.

C.

N. E. SOUTHERN CONFERENCE

Providence District

Vacation.—Almost all the ministers are at home after a very cool and pleasant vacation. Here and there one is just going away, having been forced to stay by the work until now. There is a hopeful outlook in the district—at least as far as observation at the centre discloses. From the indications it would be surprising to find at its close that this had not been an unusually prosperous year in the churches.

Providence Ministers' Meeting.—The meeting opened on Monday, Sept. 7, with the president, Rev. B. F. Simon, Ph.D., in the chair. The program committee provided as the topic, "Vacation Experiences," and very interesting ones were given. The one that was given by Principal Field of East Greenwich Academy related the details of a tramp in the White Mountains. One item of thrilling interest was a night high upon the side of Mt. Washington in a terrific thunder-storm. The ascent was continued in the early morning, and the people on top of the mountain were astonished to see two men and a horse come over the crest from the Crawford House side of Mt. Washington—a feat that had never been accomplished before. In the veracious narrative that horse has a perennial interest. He was bought from a native at the beginning of this trip for—tell it not in Gath—the sum of two dollars! After the trip that horse was re-sold to a native for ten dollars—half cash, half barter. It is needless to say that Principal Field's narrative was much discussed and enjoyed.

At the meeting on Sept. 14 the paper by Rev. J. H. Buckley, of Central Falls, brought out one of the strongest discussions we have had for a very long time. His theme comprehended the two questions: "What opportunity does the Methodist ministry afford for the development of saintly character, and what opportunities for service?" After analyzing statistics relating to support of the ministry he showed that the majority of Methodist preachers must remain in want of means to live comfortably and educate their families properly. No vow of poverty need be exacted—he would always be poor. This condition calls for a very high degree of grace, hence conduces to saintliness. Then, too, in the matter of preferment, he could take his chances, but there are only a few opportunities for preferment, hence here is afforded another

opportunity to develop character. Again, he has, in theory at least, nothing to say about where he shall be sent; officials in the church are consulted and their preferences take precedence over his, or they may tell half-truths about him to the great detriment of his prospects, and he has no hearing. This acts as a means of advancement in spiritual life. These suggestions will give the trend of the paper. The discussion took sides for and against the paper. It was thought that Methodism was suffering most from an attempt to mix the Congregational plan of calling permanent pastors and the Methodist itinerancy. The discussion drifted naturally away from self-interest to saintliness—no, that's a mistake; it was the other way. All thought that three calls in one's pocket was better than trusting the "wheel."

Personal.—The selection of Rev. S. O. Benton, D. D., to hold the important position of secretary to the Missionary Board in New York is very pleasing to the men on this district, both lay and clerical. The long line of Bentons from which he comes has always honored this Conference, and it is only a recognition of high merit when he is called to more extended fields of usefulness. Bishop Foss said to this writer, the other day, speaking of Dr. Benton: "I have never met his equal as a Conference secretary." It is also a pleasure to record the opinion of the men about here who know Dr. Benton's successor, that a very happy selection has been made in Rev. W. I. Ward to be presiding elder of New Bedford District.

Centerville.—Thursday, Sept. 11, the cornerstone of the new edifice was laid with appropriate services and in the presence of a very large company of people. Rev. Joseph Cooper, the pastor, was in charge of the services. The ritual of our church was used after a very strong and inspiring sermon by Principal Field of East Greenwich Academy, a former pastor. His text was in Matt. 16: 18. He emphasized the value of the church to the community as a power for righteousness and life, and, reviewing the past, spoke of the men and women who had contributed to make the church such a source of moral and spiritual influence. The cornerstone was laid by R. B. Treat, state senator, and secretary of trustees. Under the stone in a cavity had been placed a box containing the following articles: Bible, Methodist Hymnal, Discipline, Conference Year Book, and copies of the following papers: *Christian Advocate*, *Zion's Herald*, *Epworth Herald*, *Providence Evening Bulletin*, *Pawtucket Valley Times*; also names of presiding Bishop, presiding elder, pastor, trustees, stewards, Sunday-school and Epworth League officers, and a Bulletin picture of President Roosevelt and Senator Treat, arm-in-arm, as they went from the cars to the speakers' stand at Riverpoint on the recent visit of the President to Rhode Island. The coins deposited were ten-cent, five-cent and one-cent pieces. Among the hundreds of people present were several former pastors, and, as such, Rev. S. M. Beale, of Wickford, and Rev. J. H. Buckley, of Central Falls,

participated in the exercises. At the close of the ceremony the company was invited to a "sumptuous repast" provided by the "Willing Workers." The ministers and their wives dined within the parsonage, and the large company on the parsonage lawn. Dinner was continuously served from 4.30 until 8 o'clock. It was altogether a great day for Methodism.

Pawtucket, Thomson Church.—The impossible has been achieved, and the new edifice in all its strength and beauty stands completed. Citizens who come unexpectedly upon it, stop bewildered. Is it the Thomson Church, or are they in some new part of the city? What has happened? Instead of a dilapidated, weather-beaten structure stands a comely house of worship, with a handsome tower and modern windows of tinted glass. And not a dollar of deficit to provide for! And yet who would have thought two years ago that such a thing was possible? There is a story to be told, and it will be told in *Zion's Herald* as soon as the edifice is formally re-opened by Bishop Andrews and Presiding Elder Coultas. That will be on Oct. 12. The pastor, Rev. William Kirkby, is away in the White Mountains recuperating. He will return in time for the great occasion.

Pawtucket, First Church.—The annual meeting of the Providence District League will occur in this church, by invitation of the local Epworth League, Oct. 6. A very hearty welcome awaits the delegates. The League is preparing for a large company. During the summer the Ladies' Aid Society and the trustees have put the parsonage in perfect condition, with new hall and bedroom carpets, paint and paper, etc. Miss Leola Warburton, a teacher in one of the Baptist mission schools, South, delivered a very interesting address before the ladies of the W. H. M. S. at the parsonage recently. Rev. Stacey Warburton, her brother, and well known to pastors who have served this church, is to be married Sept. 23. He is under appointment as a missionary to India under the Baptist Missionary Board. He is a young man of extraordinary promise.

KARL.

New Bedford District

Middleboro.—Plans are being made to observe Rally Day in the Sunday-school, Sept. 28, and a competent committee is at work making arrangements for special exercises for the occasion. At the recent session of the Plymouth County neighborhood convention the pastor, Rev. Eben Tirrell, opened the discussion of the theme, "Young People's Societies and their Place in the Church." He is announced to speak before the Young Men's Christian Association at a date near at hand.

South Middleboro.—The Epworth League, through its Mercy and Help department, is sending supplies to the Epworth Settlement in Boston.

North Dighton.—A very successful clambake was given in the grove near the church, Sept. 10. More than five hundred persons sat down to dinner and a handsome financial profit accrued to the church. The pastor, Rev. H. H. Critchlow, is conducting a series of Sunday evening services on "Sacred Song as a Help in the Christian Life." The hymns of the ages are being studied and sung to illustrate the subject.

Chilmark.—A stimulating neighborhood convention was held with this church, Sept. 9. The program was full of good things and the attendance was large.

Fall River, First Church.—For the second

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time within a period of a year and a half this church has been called upon to surrender its pastor that he may take charge of New Bedford District. By this action the patience and loyalty of the church are put somewhat to the test. But when the right man is found to take up the duties of the pastorate here, he will receive a warm welcome.

Marion. — Prosperity is manifest in all departments of this church. The Sunday-school is reported increasing in interest. A specially valuable feature is found in the five-minute talks on the books of the Bible given by the pastor, Rev. W. G. Smith, illustrated by the blackboard. The Junior League, under the direction of Mrs. Smith, is very active in good works. The Epworth League is fortunate in its president, Mr. Arno Burn, who emphasizes its spiritual life and at the same time seeks to make it a social power. One new member has been added during the past month. On the first Sunday in September Rev. J. B. Washburn conducted the communion service, assisted by the pastor. At this service 2 persons were baptized, 4 were received into full membership from probation, and 1 by certificate.

Presiding Elder. — The residence of the presiding elder, Rev. W. I. Ward, is 59 Berkley St., Fall River. IRVING.

Norwich District

Stafford Springs. — This grand old church has had a long and enviable history as a redeeming agency. Its loyal and devout people are a host in themselves, and a warrant of constant success in the great work. Their hearty co-operation and faithful support of their pastors has long since secured for this place the title of the ideal pastorate; and though many of the "pillars" of former days have been removed, the mantles of the fathers have fallen upon the children in the inheritance of their exalted traditions and sentiments. The present pastor, Rev. Charles S. Davis, is happy in his work, and encouraged by excellent congregations and hearty support. In June he preached, by invitation, the baccalaureate sermon before the graduating class of the high school, taking for his text the words: "I will lift up mine eyes unto the hills." His theme was, "The Supreme Value of Ideals in Life." The pastor's family spent the summer at their cottage on Jolly Island, Lake Winnebago, where he joined them for the month of August. Soon after their return home the church and congregation combined a "welcome home" with a suitable recognition of the pastor's 47th birthday and the 20th anniversary of their marriage. All was planned and carried out without the knowledge of the household until, on the day preceding, they were invited to meet some friends at the church on the following evening and receive congratulations on their wedding anniversary. The capacious vestry was well filled, notwithstanding the rain fell in torrents, and music, speeches and readings accompanied the informal and kindly greetings. Mrs. F. F. Patten introduced the more formal exercises in some well-chosen remarks and appropriate readings. Miss Kate Lord, of "Wellesley," read some poetical selections representative of chapters in the lives of the persons honored, and Miss Alberta Eaton rendered some musical selections. Hon. Joel Reed, in a very felicitous address, presented to Mrs. Davis twenty gold dollars as a reminder of the years spent in the itinerancy as a minister's wife, and to the pastor \$47 in recognition of the forty-seventh milestone which he was passing. The pastor responded in words of grateful appreciation. Refreshments were served, and a delightful social hour was enjoyed.

East Hampton. — The pastor, Rev. R. E. Schuh, received 5 persons on probation at the September communion. SCRIPTUM.

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NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — President Davis was in the chair. Dr. Wm. R. Clark, in a characteristic supplication, led the devotions. In an affectionate, reminiscent way Mr. Davis introduced his and our Professor William North Rice, who spoke on "Tennyson: the Poet of Science." The distinctive quality of his poetry is that his descriptions of natural phenomena are always at first hand, and are always phenomenally true. They are also more largely taken from the recondite facts and phenomena of science. He was greatly in astronomical and geological studies, as his frequent references abundantly declare. His work is peculiarly valuable because he holds materialistic views of nature. While evidently believing in the immanence of God in nature, he has no sympathy with the view which peoples land and sea with sprites of every degree. He is possibly most valuable because he best expresses the philosophic and religious thought of a scientific age. He kept his faith in an age of doubt, and says at the last:

"I hope to meet my Pilot face to face
When I have crossed the bar."

The study was a rare literary treat. In polished, incisive, clear sentences he made us love the grand poet better. Rev. G. A. Phinney moved the thanks of the meeting for the beautiful, helpful and inspiring analysis. Of course the meeting unanimously joined in the thanks. Dr. Steele pronounced the benediction.

Cambridge District

Winchester. — The pastor, Rev. H. P. Rankin, returned from a tour of England, Ireland and Scotland, on Sept. 10, after an absence of two and a half months. The pulpit was filled during the pastor's absence by Rev. C. U. Dunning, who proved himself a most efficient supply and won the hearts of the people. The congregations were good, and church work did not wane, as a new carpet in the ladies' parlor and the room for the primary department, a newly frescoed vestry and vestibule, and other improvements, will testify. Mr. and Mrs. Dunning, with their son Charles, occupy the parsonage with the pastor and are greatly beloved by the people.

Newtonville. — This church has entered enthusiastically upon the fall campaign. During the summer the entire building was fitted up for steam heat. Rev. W. J. Thompson is pastor. W.

Springfield District

Preachers' Meeting. — The Springfield Preachers' Meeting convened on Sept. 8 for its opening autumn session, and gave appreciative attention to an address by Dr. Charles F. Rice on "The Ethics of the Sermon on the Mount." A discussion followed on the question as to whether these words of Jesus contain the whole gospel, and was decided, as usual, in both the negative and affirmative. They contain the flower and fruitage of the whole gospel, while they omit specific references to such topics as repentance, justification, regeneration, the atonement, the personal work of Christ in saving men, and the office of the Holy Spirit in their

[Continued on Page 1246.]

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Min. Assn. at Winthrop. Sept. 29 Oct. 1
Bucksport Dist. Min. Assn. at Millbridge. Oct. 27-29

POST OFFICE ADDRESS

Rev. W. I. Ward, 59 Berkley St., Fall River, Mass.

CHURCH EXTENSION. — The general committee of the Church Extension Society will meet in Arch St. Church, Philadelphia, Nov. 5, at 2:30 p. m.

ORGAN GIVEN. — The organ advertised to be donated by P. A. Toland has been presented to St. Andrew's Methodist Episcopal Church, Jamaica Plain.

REDUCED RATES TO CLEVELAND CONVENTION. — After considerable delay in the negotiations for railroad rates to the Cleveland Missionary Convention, the general executive committee of the convention announces a rate of one fare for the round trip from points within the territory of the Central Passenger Association. This Association embraces the territory north of the Ohio River, east to Pittsburg and Buffalo, and west to Chicago and St. Louis. Negotiations are pending with the other passenger associations, which will be concluded in a few days. It is confidently expected that all delegates coming from points west of the Mississippi River will also get a rate of one fare for the round trip, making this rate uniform for all points west of Pittsburg and Buffalo. It is safe to say that in no instance will the rate exceed one and one-third fares for the round trip.

WARNING. — The Evangelistic Association of New England is under the necessity of making the following statements because certain evangelists have been using credentials not now recognized by the Association: We are constrained, in our desire to protect the churches, to say that under the new administration no credentials have been issued, and the Association will assume no responsibility for the utterance or methods of men or women who are not sent out directly from this office. And because some persons have given money under the impression that it was for the work of the Association when it was used for an entirely different purpose, we beg leave to state that no solicitors are employed and that all contributions should be made payable to Wm. T. Rich, treasurer.

S. M. SAYFORD, Gen. Sec.

GENERAL EXECUTIVE COMMITTEE. — W. F. M. S. — The 33d annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will be held in Wesley Church, Minneapolis, commencing Thursday, Oct. 30, at 10 a. m. A preliminary service will occur Wednesday evening, Oct. 29 at which the communion of the Lord's Supper will be administered. Missionaries from the several fields of the world in which the Society has work will attend the session. Bishop David H. Moore, just returned from the far East, and Dr. Stuntz, of the Philippine Islands, will address the Committee.

All persons coming to the meeting — delegates, officers, missionaries or visitors — are requested to obtain a certificate on securing their tickets at the place of starting



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Mrs. J. T. GRACEY, Rec. Sec.

DEDICATION AT SOUTH HARRISON, ME.—The new Methodist Episcopal Church at South Harrison, Me., will be dedicated on Thursday, Oct. 2. Dedication sermon by Rev. R. L. Greene, D. D., of Lynn, Mass., at 2 p. m. Sermon by Rev. A. S. Ladd, D. D., presiding elder, at 7. Preaching the next day (Friday) at 10 a. m. and 2 p. m., by able ministers. In the evening Dr. Ladd will give a lecture in connection with a jubilee supper.

All persons interested in the old church at South Harrison, which went to sleep some twenty years ago, but which is now wide-awake, are cordially invited to be present.

GEORGE W. BARBER, Pastor.

Marriages

WITHEE—THIBODEAU—In Bangor, Me., by Rev. W. W. Ogier, Sept. 10. Charles F. Withee, Jr., and Lizzie C. Thibodeau.

DILLINGHAM—BUSSEY—In Bangor, by Rev. W. W. Ogier, Sept. 11. Daniel A. Dillingham and Lottie M. Bussey.

ROBBINS—JORDAN—In Bangor, by Rev. W. W. Ogier, Sept. 13. Walter Robbins and Jennie T. Jordan.

CLUFF—DOWNS—In Bangor, by Rev. W. W. Ogier, Sept. 13. Charles H. Cluff and Mary G. Downs.

BOWEN—JULE—In Bangor, by Rev. W. W. Ogier, Sept. 17. Herbert L. Bowen and Clara E. Jule.

NEAS—SEAMON—In Dedham, Sept. 10, by Rev. E. W. Virgin, Frank Neas and Almira D. Seamon, both of Dedham.

EDWARDS—STONE—In Worcester, Sept. 6, by Rev. Julius B. Robinson, Lester B. Edwards and Mabel M. Stone, both of Worcester.

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EVANGELISTIC ASSOCIATION OF NEW ENGLAND.—Special prayer services will be held in Park St. Church, Boston, Sept. 29 to Oct. 4, 12 to 1, conducted by S. M. Sayford, general secretary. These meetings will be exclusively for prayer. There will be no addresses, no testimonies or experiences, no collections or appeals for money. The following subjects will be presented: Monday, Sept. 29, "Churches and Pastors;" Tuesday, "Sunday schools: Their Officers and Teachers;" Wednesday, "Young People's Societies and Young Men's Christian Associations;" Thursday, "City Missions and the Evangelistic Association of New England;" Friday, "Municipal Authorities and the Cause of Temperance;" Saturday, "The Unconverted."

BIBLE STUDY RALLY DAY.—Sunday, Sept. 28, fully 300 Young Men's Christian Associations throughout the country will observe Bible Study Rally Day, and probably 3,000 addresses on the need and value of Bible study will be given in Association buildings and the churches. The Associations began this observance eight years ago, which has now become general. Last year these classes in the Young Men's Christian Association had 25,093 men on their roll; the year before, 19,140; this year the Association leaders hope to make the number 30,000. The International Committee has prepared uniform courses of study, and its secretaries are engaged in directing and stimulating these classes throughout the country.

Lasell Seminary

Lasell Seminary will open Sept. 25, with a full house. New pupils are expected on the afternoon of the 23d, old pupils on the 24th. On the evening of the 24th Mrs. Blanche C. Martin, teacher of reading, will give a brief address of welcome, and on the evening of the 25th Col. Homer B. Sprague, who has for many years inaugurated the lecture course, will give a new lecture, "Poet's Heart vs. Philosopher's Bacon." To this, as to all Lasell lectures, the public is welcome.

The new teachers are: George William Bell, philosophy and civics; Miss Louisa F. Parkhurst, as a second teacher in pianoforte; Miss I. J. Kenney, assistant in gymnasium; and Miss Lillie Potter, class of '80, as preceptress.

Mr. Bell took the A. B. degree at Boston University in '97, A. M. degree '00; studied at Edinburgh University under Dr. Pringle Pattison and Prof. James Seth, '00-'01; took the A. M. degree at the Graduate School of Harvard University in '02.

Lasell Seminary's annual excursion to the White Mountains takes place Saturday morning, Sept. 27. A special car will take the fair excursionists to Plymouth, where they will dine; then to North Woodstock, where a special stage will be waiting to take the party through the Franconia Notch to the Flume House, where a stop will be made to visit the Flume. Proceeding, time will be given at Profile House to visit Echo Lake, and a special train takes them to Mt. Pleasant House, where the stay over Sunday is made. Lasell first chose this hotel as its stopping place because of the splendid site and view of the mountains, and partly because Mrs. Stickney, the wife of the proprietor, is a Lasell graduate. It has continued because of the delightful hospitality its party has found there. If Monday is pleasant, they expect to go to the top of Mt. Washington, and return to school on Tuesday by way of Crawford Notch.

—Waban School opens its new year, Oct. 1, with an attendance double that of any previous year. The wholesome home life and superior instruction, supplemented by the careful attention to the athletic sports of the boys, have placed this school in the very front ranks of preparatory schools. The Vacation Camp, at Shore Acres, Harpswell, Maine, which closed August 25, was also a very great success.

—One of the best tracts, or leaflets, we have ever seen against the baneful cigarette habit is issued by the well-known firm of J. C. Ayer and Co., of Lowell, Mass., and freely furnished for general distribution. It is entitled "The Cigarette and the Coming Business Man," and is a rational consideration of the effects of smoking cigarettes on boys and young men, by Chas. H. Stowell, M. D., treasurer and general manager of the J. C. Ayer Co., Lowell, Mass.

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The Conferences

(Continued from Page 1244.)

salvation. Sept. 23, Rev. E. M. Antrim read a discriminating paper on the American Standard Edition of the Bible. He displayed thorough familiarity with the subject, and an interesting discussion followed.

Springfield, Grace Church.—Things are on the move at this church, which is characteristic of churches of which Rev. C. E. Spaulding is pastor. Sunday evening, Sept. 14, the Bible School held its first autumn rally. Mrs. Flora V. Stebbins, of Fitchburg, secretary of the Home department of the Massachusetts Sunday-school Association, gave an address on Home Department work, sunshine bands, and messenger service. Sunday morning, Sept. 21, the pastor preached an inspiring and helpful rally sermon on "The Requisites of Bible School Success." At 12 o'clock the Sunday-school held a "rally" session, at which a feast of good things was provided. Mr. W. C. King, president of the Massachusetts Sunday-school Association, gave a short address. Mr. Frederick De Wolfe gave a chalk talk, and a former missionary to India spoke of the Sunday schools of that land. Attractive flyers had been printed and scattered freely, and the results of the rally were very gratifying.

W. H. M. S.—The Springfield Union Auxiliary of the Woman's Home Missionary Society has arranged and caused to be printed an elaborate and most excellent program of its work for 1902-'03. It consists of a series of ten meetings to be held on the third Tuesday of each month at 8 p. m. at the homes of some of its prominent members. Mrs. E. M. Antrim was hostess at the first meeting, which was held at

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Trinity parsonage, Sept. 16. At this gathering devotions were conducted by Mrs. A. Mathison; Miss Mary Jacobs read an interesting paper on home missionary work; Mrs. Antrim and Mrs. James Smith furnished music; Miss Sullivan read the first chapter of an original story; and the Bureau for Orientals was reported by Mrs. C. E. Spaulding. The next meeting will be held, Oct. 21, at the home of Mrs. Carrie Heath, 80 Dartmouth St.

Bible Study.—In response to the circulars sent out by the Bible Study Bureau of the Epworth League and the American Institute of Sacred Literature of Chicago, several pastors in this district are preaching on the general subject of Bible study, and classes are being organized to pursue inductive studies in the same.

F. M. E.

MAINE CONFERENCE

Portland District

West Kennebunk.—Rev. A. C. Trafton has supplied the pulpit very acceptably five Sabbaths. He has also done considerable pastoral work, and reports the social meetings as well attended and interesting. Rev. Elihu Snow took charge the first Sabbath in September. He is a member of the New Hampshire Conference, on the supernumerary list on account of sickness, and has been acceptably filling the pulpit of the Union Church at York Beach.

Goodwin's Mills.—The church building has been thoroughly repaired at a cost of about \$600, with all bills paid except about fifty dollars. Ceiling and walls are covered with steel, beautifully decorated, making the audience-room one of the most attractive on Portland District. Mr. G. W. Tasker, a member of the Old Orchard church, did this part of the work, which is very much to his credit. Any church planning similar work would do well to employ him. In addition to the steel ceiling the roof has been shingled, the vestibule enlarged, and the carpet made as good as new. Modern pews were put in several years ago. Rev. W. H. Varney, the pastor, has worked hard planning and executing, and deserves great credit. His people generously helped and sacrificed and are justly proud of their church. On Friday, Sept. 12, the reopening exercises were held. Rev. J. A. Corey preached in the afternoon, and the presiding elder in the evening. Of the former pastors only Revs. S. M. Emerson and E. Gerry were present. The former served the charge nearly sixty years ago. The pastors of the Baptist and Free Baptist churches were present and took part in the exercises. The Baptist church kindly gave our people the use of their church while our own was closed.

At *Hollis* a Junior League has been organized. The people here are feeling the need of a renovation of their old church, and the pastor hopes to induce them to begin work soon.

Portland, Pine Street.—Rev. E. S. J. McAllister has decided to leave the ministry and study law. He registered in a law office about a year ago. His people part with him with regret. He has labored hard under discouraging circumstances, but has met with some success in trying to put the church on a better financial basis.

West Scarborough.—This church plans to celebrate its centennial, Oct. 23. Bishop Mallalieu is to preach on that date, and other special services will follow for several days. E. O. T.

Lewiston District

Empire Grove Camp-meeting.—The last full week of August proved to be the ideal week for camp-meetings. The grounds were never in better condition. Capt. W. R. Swan, the superintendent of the grounds, was very thoughtful and patient, and neglected none of the details. Rev. C. A. Brooks had charge of the boarding-house and stable, and conducted the affairs of same to the great satisfaction of his patrons. Presiding Elder Ladd had charge of the services and was cheerfully and ably assisted by the pastors of the district. The following preached in the order named: A. S. Ladd, G. B. Hannaford, R. A. Rich, H. E. McFarlane, W. T. Chapman, A. W. Pottle, C. H. B. Seliger, D. E. Miller, J. A. Corey, A. K. Bryant, C. A. Brooks, C. B. Lamb, L. H. Bean, C. F. Norcross, D. B. Holt, U. L. Walker. Nearly all are pastors on this district. The preaching was of a high average, and was direct and searching. Some sought for pardon nearly every day, and many sought definitely for a pure heart and an anointing for service. Many of the altar services were indeed

seasons of refreshing and of power. The singing was led by Rev. F. K. Beem. A fine chorus choir was organized. Prof. Wright was present during a part of the meeting, and by his solos and otherwise greatly assisted, as did also Dwight Chapman with his cornet, and the Epworth Quartet. Several lady soloists added much to the interest. Miss Pulsifer, of Auburn, who was the first one to seek the Lord, presided ably and in a very modest way at the organ. Mrs. F. K. Beem had charge of the children's meetings. Saturday afternoon the interests of the Woman's Foreign Missionary Society were represented by Mrs. U. L. Walker, a returned missionary from Africa, and those of the Woman's Home Missionary Society by Miss Santee, a deaconess from Portland, and Rev. D. B. Holt. Quite a generous sum was contributed toward the education of Clara Empire Ladd, a young Chinese lady. Something was also contributed towards the Deaconess Home in Portland.

In common with other meetings in the State the attendance was not large, excepting on the Sabbath. On that day a large crowd was present, the order was the best, and the preaching was in the Spirit and with power. Eternity alone will reveal the full results. The spirit throughout was beautifully Christian. The New Testament standard of piety was held up faithfully, and yet there was no extravagance or wildness. The usual young people's service was held, also the Sunset Hill meeting on Saturday evening. From this hill the Oak Hill Hotel, where the sainted Pearson died, is in full view. On Sunday morning the usual love-feast occurred. The last service was held on Sunday evening, at which there were several seekers. After this service closed in the chapel a large number gathered in front of the presiding elder's cottage, formed a circle, and spent a delightful half-hour in singing the standard hymns; and again the elder pronounced the benediction. The work that Mr. Ordway, of South Paris, did as sexton and mail carrier ought to have honorable mention. The district stewards fixed the elder's claim the same as last year and the apportionments to the charges are substantially the same. Thus another meeting on these beautiful grounds passes into his-

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

tory. We trust the sequel may be a revival on every charge. A. S. L.

EAST MAINE CONFERENCE

Bucksport District

Orland.—We began our second trip over the district with this charge, only two and a half miles from our home in Bucksport. Rev. Carlos Garland, the pastor, took us to West Penobscot, a part of the charge, for the morning service, Sunday, Sept. 7. Before the service was over it began to rain, and our appointment at Orland Village was canceled. Mr. Garland is on his last year at Bucksport Seminary and intends to push on to college later—a promising young man.

Bucksport.—Sunday evening proved to be dark and poky, but a fine audience of young people greeted the elder at Franklin St. Church, Rev. Robert Sutcliffe, pastor. The faithful efforts of President Bender and Prof. E. A. Cooper during the summer months have resulted in a splendid increase to East Maine Conference Seminary. There will be an increase of from 40 per cent. to 50 per cent. in attendance over last year. An elect lady has offered \$10,000 towards the endowment of this institution, on condition that \$15,000 additional be raised by other friends of the school. Let every friend of Bucksport help at this time!

Castine.—We took in the outlying points of this charge this quarter, and found some delightful people. Rev. J. H. Irvine has his hands full with four outside points, but he is pushing ahead with his usual energy. The "summer visitors" are leaving, but the normal school students are just coming, so there is important work here the year round.

FRANK LESLIE.

Bangor District

Patten.—The church at Patten has been thoroughly overhauled and put in first-class shape throughout the interior. Steel upon the entire wall and ceiling, new electric lights, new carpet, and fresh finish on all the pews, make a new audience-room. The vestry was papered and painted. The whole cost of repairs was \$1,000. So carefully had the pastor, Rev. W. A. McGraw, worked up subscriptions and collected funds, that only \$60 remained at the reopening exercises. This was taken care of quickly. Not more than ten or fifteen minutes were used in this matter. The reopening exercises were held Wednesday evening, Aug. 26, and during the day, Thursday, Aug. 27, Presiding Elder, Dow, Pastor McGraw, Rev. S. A. Prince from Golden Ridge, former Pastors LaMarsh, of Calais, and Osgood, of Fort Fairfield, constituted the force of preachers. Special mention ought to be made of the solos rendered by Mr. Smith of Patten, and Rev. N. LaMarsh, of Calais. Northern Maine has now no more attractive audience-room.

Sherman.—Rev. S. A. Prince is held in high esteem by his people, and a good interest prevails. Several have begun the Christian life, and backsliders are being restored. An unusually good interest is being shown in the Sunday-school. The finances are remarkably well up.

Fort Fairfield.—A delightful day, though one of the hottest of the season, was spent here, Aug. 31. Rev. F. H. Osgood is planning a vigorous campaign of revival work, and good results are expected.

Easton.—Rev. C. E. Jones was just getting into the work after a long vacation. The people have a mind to work, and a good campaign is purposed for the fall and winter. Many pastors are desirous of evangelistic help. Where is the safe, consecrated man or woman to be had for this important work of God? Not one who knows everything and must have and do everything exactly his own way, but one who will help the pastor, and push his battle a little more strongly.

South Presque Isle.—Pastor G. A. Stott is carefully looking after the work scattered over

so wide a territory. Good congregations greet him and hopeful interest is manifested.

Washburn.—A sweetly hilarious crowd greeted the elder at South Caribou, and among them we had supper. A good number then assembled at the church to hear the Word, and at the close a most blessed season was enjoyed around the table of the Lord; and we are sure that the communion of saints was realized in the tender, joyous hearts of those who fed on Christ by faith. At Washburn, Saturday evening, a great enforcement rally was held in the Town Hall. Sunday morning was a season of great blessing. Evidently there is strong faith and a revival spirit prevalent in the place.

Mapleton.—This great circuit is being worked by Rev. G. J. Palmer up to the very limit of his strength. The interest is increasing, and a hopeful prospect is before the church for good and successful work. An especially hopeful prospect is the children's meeting, in which a very great interest is manifested.

Caribou.—Rev. N. R. Pearson has the work well in hand. Some new families have come into the place and added new strength to church and congregation. Mr. Pearson is a delegate to, and expects to attend, the great missionary convention at Cleveland.

Dover.—Pastor Norton conducted his own quarterly meeting and had fine services, with love-feast. Congregations are large and interest on the increase. Service is being conducted in the county jail. Certainly these neglected and fallen ones should be given attention and have Christ preached to them. The best of reports come from new subscribers to ZION'S HERALD.

BRIGGS.

Beautiful Trip to New York City, Through the Hoosac Country and via Hudson River Round Trip, \$5.00, Oct. 2

The "Hoosac Country," the "Deerfield Valley," the "Berkshire Hills" and the "Hudson River" comprise the territories in the East where delightful scenery and natural grandeur is seen at its best. Starting from Boston the tourist passes through historic Cambridge, Waltham, Concord, and any number of interesting towns, journeying along till he reaches that ever favored and sightly section, the Deerfield Valley, a snug retreat close to the Hoosac Mountain, entrance to which is gained by means of that mighty structure, the Hoosac Tunnel. At length the train emerges. The Hoosac Mountains in all their mighty majesty rise upon each side, the high peaks of Greylock and the Taconic range towering above the rest and showing more prominently because of the view of the Berkshires which greets the sightseer on his arrival at Williamstown, the seat of Williams College. After leaving Williamstown, the trip to Albany, N. Y., is through a territory whose scenic conditions are unmatched save by the territory just traversed. Arriving at Albany, the capital of New York State, a score of pleasing sights and scenes will interest and instruct the visitors. Leaving Albany, the trip continues down the Hudson River, that famed of famous regions. On the west side are the Palisades, the beautiful Catskill Mountains, the home of Rip Van Winkle, and in the distance the giant Adirondacks. On the eastern shore are the historic towns of Fishkill, Poughkeepsie, etc., while on the other shore are West Point, Newburgh, Cornwall, and a dozen other interesting villages and haunts. The autumn foliage gives an appearance to this region far more beautiful than the summer garb, and early in October is the time to enjoy it. If the trip down the Hudson is taken on the night boat, the loss of the scenery is almost made up by the pretty appearance of the near-by shores as the flashing searchlight from the steamer is turned on them.

This is the excursion which the Boston & Maine Railroad will run on Oct. 2, leaving Boston on special train at 8.55 A. M., arriving in Albany at 3.40 P. M.; leaving Albany on the steamer "Adirondack" at 8 o'clock that night, arriving in New York city at 6 the following morning, or, if you prefer, stop over night in Albany, Oct. 2, and leave on the steamer "New York" at 8.30 A. M., Oct. 3, arriving in New York city at 6 the same night.

Tickets will be good returning Oct. 3 or 4 via Fall River Line steamers. If you desire to stop longer in New York city, you can do so by presenting your ticket and \$2 at the Fall River Line office, pier 19, foot of Warren St., New York city.

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Canadian Methodist Conference

(Continued from Page 1225.)

Rev. Dr. Bryce, representative of the Presbyterian Church and Moderator of its General Assembly, is a man more of the physical aspect of the typical John Bull than of the canny Scot. Referring to his greetings the General Superintendent, Dr. Carman, said any of our churches would give him a license as a Methodist exhorter. The Presbyterian College in Winnipeg has two professors, one Patrick and the other Kilpatrick, but the latter is not nearly so sanguinary a man as his name would imply. He expressed a fervent hope for the closer union of their kindred churches, not only in the foreign field, but in the great work which confronted them in the Dominion. Rev. C. W. Gordon, better known as "Ralph Connor," the world-famous author of the "The Sky Pilot" and "The Man from Glengarry," of tall and slender physique, gave a quaint address. He had not once, he said, heard the word wheat mentioned in the Conference. This was at once a surprise and relief. The danger of the Northwest was not agnosticism, but materialism. When a man gets filled up with wheat, not even the hope of heaven will get anything else into his head and heart. The Congregational Church was represented by Revs. D. S. Hamilton and J. B. Silcox. Both these gentlemen expressed a strong hope for the union of the churches so near akin in doctrine and purpose.

The spirit of union is in the air. Our native Japanese delegate, a gentleman of small physique but with broad sympathies and master of an eloquent English style, pleaded fervently for a union of the American and Canadian Methodist churches in Japan and the larger employment of a native pastorate. The Christianization of that country and China could not be accomplished by a foreign agency. The Japanese themselves, by their knowledge of the languages and sympathy with the spirit and institutions of both these Oriental empires, would be, in the providence of God, the chief agents in their evangelization. The union of the theological colleges of these churches in Japan is already a foregone conclusion, and the recent union of all the Methodist publishing interests in China is a prophecy of still wider co-operation.

Amusement Question

We have our amusement problem as well as yourselves. In our Discipline is a paragraph condemning indulgence in worldly amusements which are inconsistent with the Word of God. A footnote specially mentions among these dancing, playing at cards and games of chance, going to theatres, the circus, and the like. Four years ago an effort was made to have this clause removed, led by such wise and godly men as Chancellor Burwash and Principal Mills. Not that these men want to dance or go to the circus, but they thought the inculcation of broad and basal principles was better than enumerations of specific actions. The proposition, however, was voted down. During the quadrennium it has been the subject of a good deal of discussion in the

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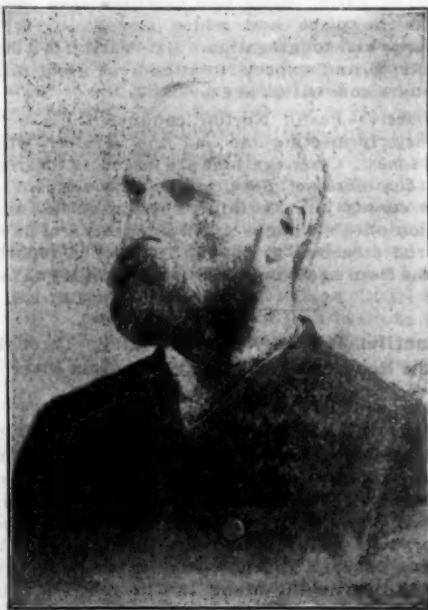
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secular and religious papers. It was described from one side as an evidence of the narrowness of Methodism, and defended from the other as a bulwark of the faith. In his inaugural address Dr. Carman urged strongly the maintenance of the ancient landmarks and standards. Both friends and foes of the footnote who were eager for a fray were charged like thunder clouds with electric eloquence. But, alas! the display of pyrotechnics was cut short. The Conference decided to vote on the question without debate, and the vote was very largely in favor of maintaining the standard as a safeguard against the tendencies to worldly conformity on the part of the church.

Women in Church Courts

We have had our woman question, too, as well as yourselves. An "elect lady"



REV GEORGE J. BOND, B. A.

Elected by the recent General Conference of the Methodist Church of Canada to the editorship of the *Christian Guardian*.

was sent as delegate to a previous General Conference, and one or two to Annual Conferences, but they were regarded as ineligible. A resolution to admit women to the higher church courts was discussed with animation. The old arguments about woman's sphere being the care of home and household were adduced on the one hand, and her administrative skill in leadership, in missionary, temperance and church work, on the other. One of the speakers grew satirical, and likened the opponents of the measure to the Indian on the plains who loaded the camp equipage on his squaw and marched ahead with pomp and pride as though a delegate to General Conference; but old use and wont prevailed against wit and argument. The vote was a tie, but as it demanded a three-fourths majority the question was shelved—for the present. We need the same process of education that your own church has undergone.

Four years ago the limit of pastoral term was extended from three to five years, but the extension was hedged about with so many restrictions that in only a few cases was it operative. In towns and cities it seems to be both needed and successful. The feeling in the rural region is that a man can say all that he knows, and perhaps a little more, in three years. As a compromise the term was fixed at four years without the previous vexatious restrictions.

Elections

One of the chief functions of the Conference about which popular interest largely centres is the election of official servants; but the Conference is not given to change,

and men who have shown efficiency are almost always sent back to their work. Drs. Sutherland and Henderson were returned to the Mission Rooms; Dr. Potts to the educational secretariat; Drs. Briggs and Huestis to the Book Rooms at Toronto and Halifax; and Dr. Withrow and Rev. A. C. Crews to the departments of the *Methodist Magazine* and Epworth League. The sole exception to this practical unanimity of re-election was the editor of the *Guardian*. The continued ill-health of Rev. Dr. Courtice, a brother greatly beloved, who has occupied the editorial tripod for eight years, made necessary a successor. Rev. George Bond, B. A., who has been for eight years editor of the *Wesleyan*, Halifax, has been elected to that office. Mr. Bond is a scholarly and cultured man, who will bring new strength to the *Guardian*. He is a native of Newfoundland, a brother of Sir Robert Bond, premier of Britain's oldest colony. It is almost having a knight in the editorial family. Editor Bond is the author of a charming volume of tales of fisherman life on its bleak coasts, whose vigor and vivacity are worthy of the pen of Frank Bullen. This election will probably lead to the consolidation of the *Guardian* and *Wesleyan*. For General Superintendent a proposition was made to have three officers, but Rev. Dr. Carman has so enfolded himself in the love and loyalty of the people that by a very large majority he was re-elected for an eight-year period as sole chief officer of our church—a sort of Methodist archbishop. Rev. Dr. Woodsworth, who for sixteen years has been superintendent of missions in the Northwest, becomes missionary secretary for that great region. The missionary superintendents in New Ontario, the Northwest and British Columbia are to be appointed by the Mission Board. The delegates appointed to return the greetings of your own and Southern Methodism are Rev. William Dobson, of Windsor, N. S., physically a son of Anak, almost as tall and thin as a telegraph pole, and Rev. Dr. Sparling, the scholarly principal of Wesley College, Winnipeg.

One of the last acts of the Conference was the decision to celebrate the two-hundredth anniversary of the birth of John Wesley by a special missionary offering of at least \$250,000.

Concurrently with our own General Conference, the General Synod of the Anglican Church in Canada, which meets once in six years, to meet hereafter every three years, has been in session in Montreal. It was presided over by the venerable Archbishop Bond, now in his eighty-seventh year. Its chief work was organizing a missionary society for the entire church. It offered friendly overtures for union with other churches, but that meant acceptance of Anglican traditions. It arranged for a revision of the Book of Common Prayer to suit Canadian conditions. It issued a strong deliverance against the re-marriage by Anglican clergymen of divorced persons. It was interesting to note the frank commendation of certain features of Methodist policy, the use of lay agencies and the like, and the Synod made provision for a lay diaconate in the Anglican Church.

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